THE

BRITISH CRITIC,

For MARCH, 1801.

—— ſperare ſalutem
Auſus, et afflictis melius confidere rebus. VIRGIL.

Ev'n yet, we hope returning health to bleſs,
And ſee a glorious proſpect of redreſs.

ART. I. *Richard the Firſt, a Poem; in Eighteen Books. By Sir James Bland Burges, Bart. Two Volumes.* Royal 8vo. 18s. Egerton. 1801.

WHEN we conſider the acknowledged difficulties that oppoſe the Epic Poet, and the pride which every nation takes in its ſucceſſes of this kind, above all other literary claims, it ſeems not unreaſonable to expect, that the efforts of ingenious men, to atchieve this nobleſt palm, ſhould be received with peculiar favour and indulgence. Experience, however, ſhows a very contrary temper in the public, which is cold, ill-humoured, and averſe to countenance or ſanction ſuch pretenſions; and never, in fact, admits an Epic Writer to his degrees and rank upon Parnaſſus, till urged and compelled to do ſo, by the general ſuffrage of acknowledged judges. The cauſes of this apparent contradiction may be traced without much difficulty. A long poem is not in itſelf an attractive object; and it requires perhaps all the ſtimulus of a well-eſtabliſhed reputation, to ſupport the common reader through the taſk of the peruſal. Poetry, generally taken up as the amuſement of a leiſure moment, becomes formidable when it threatens to demand the

attention of many hours; and indolence, the moſt prevalent of all diſpoſitions, with reſpect to books, ſeeks to fence itſelf with all poſſible excuſes, before it will allow the propriety of beginning ſuch a ſtudy. It immediately occurs that, with reſpect to the poet, the chances are very greatly againſt complete ſucceſs; and any paltry prejudice reſpecting the writer or his former works, or againſt new adventurers in general, if his powers be yet untried, appears ſufficient to decide the point, that here the great deſideratum cannot be expected. The book is therefore thrown aſide; or it is viewed imperfectly and jealouſly, with an eye prepared to catch at any trivial blemiſhes, and a mind diſpoſed to make objections at all hazards, ſo as to find, if poſſible, a plea for ſummary condemnation. It alſo flatters the vanity, more than it offends the *good-nature*, of the generality of readers, to deſpiſe the moſt laborious effort of ambitious ingenuity. It is ſomething conſiderable even to attempt an Epic Poem; and he who can cry down, or ridicule the work, or the author, feels for the moment an imaginary ſuperiority. He ſaves his trouble, he exalts himſelf; and he puniſhes what he conſiders as preſumption, at no expence but that of a little wanton injuſtice.

So fares the Epic adventurer with the world at large. Among poets it is ſtill worſe. To them the eſtabliſhment of his claims will give not only trouble, but humiliation. If he ſucceeds, he erects a kind of ſovereignty among them, to which they muſt hereafter bow. Depend upon it, they will prove him, if poſſible, an uſurper. They want no impertinent intruder to ſtand above them all; and with the ſpirit, becauſe with the pride of Republicans, they will try their utmoſt ſkill at levelling. As the feelings of the multitude lead to neglect, ſo thoſe of rivals produce attack, which eventually counteracts the other; and, if the work has ſtamina to bear the brunt, is greatly in its favour. But woe to the unhappy author, if they find his poem vulnerable. The fellow feelings of a fraternity embarked in ſimilar purſuits will not much protect him.

Flebit, et inſignis totâ cantabitur urbe.

The faults and blemiſhes of his offspring will be expoſed to public notice, his high pretenſions will be overthrown, and his future labours will in vain attempt to excite the leaſt attention. Such was the fate of Blackmore; but a very different candidate for fame at preſent demands our notice.

Sir James Burges, long employed in a very buſy office of political truſt*, demonſtrated even then that he had a poetical

* Under Secretary of State for the Foreign Department.

ſpirit,

ſpirit, not to be depreſſed by the moſt inauſpicious ſituation; the daily, nightly, and almoſt overwhelming toil of diplomatic buſineſs. His Poem on the *Birth and Triumph of Love*, founded on ſome elegant deſigns of the Princeſs Elizabeth, and written with almoſt extemporaneous quickneſs, gave undoubted proof of ſuch command of poetical language, and ſuch fertility of poetical ideas, accompanied by conſummate ſkill in verſification, as are very ſeldom * met with. In the preſent Poem, the author has again ſelected the ſtanza of Spenſer, as the vehicle of his narrative and deſcriptions. The very complicated and laborious ſtructure of this ſtanza would have deterred moſt writers from employing it in a work of great extent. We have been told that Dr. Beattie deſiſted from the compoſition of his Minſtrel†, without completing his plan, chiefly from the difficulty he found in conſtructing the ſtanza he had uſed. Spenſer, who wrote ſo much in it, had probably acquired a facility in forming it; though the liberties he ſometimes takes imply a diſtreſs for the neceſſary rhymes, which muſt have been attended with ſome vexation. Sir J. Burges appears moſt completely to have vanquiſhed the difficulty. He diverſifies his pauſes with every poſſible variety that nine lines can admit; rhymes he ſeems to have at perfect command; and, in point of fact, we know that he conſtructs this meaſure as rapidly, and with as little embarraſſment, as any poet can poſſibly proceed with the moſt familiar and eaſy metre. It remains to conſider the propriety of employing this ſtanza in a Poem of the Heroic or Epic kind; for it is not ſufficient that the poet writes it with eaſe, if it be not proper to be uſed. In allegorical writing, we conſidered it as ſanctioned by the example of Spenſer; but the Fairy Queen has the form alſo of Heroic narrative, though the agents are allegorical perſonages. So much for authority. With reſpect to its intrinſic merit, the ſonorous march of the concluding Alexandrine, has certainly a claim for admiration on every poetical ear. It has a majeſty and richneſs, particularly in forming the cloſe of a ſentence, which Dryden (and what greater authority can we have?) thought deſirable to be introduced occaſionally into the Heroic Couplet. The preceding part of the ſtanza, by the great variety of pauſe which it admits, certainly compenſates amply for the apparent ſameneſs of its form, and,

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* See the *Brit. Crit.* vol. vii, p. 475.

† This Poem was accidentally omitted in our enumeration, loc. cit. p. 475.

when once the cadence has become familiar to the ear, is by no means unpleaſing in its recurrence. Theſe things being granted, as perhaps they will in general, after any degree of candid trial, the manifeſt advantage to a modern poet of writing ſuch a work in a meaſure, which removes the firſt idea of competition with Milton, Dryden, and Pope, which gives his Poem an additional appearance of novelty, and places it on a ground of its own, is ſurely beyond controverſy. A choice of meaſure altogether injudicious, could not indeed be compenſated by theſe advantages; and Gondibert is a monument of failure, with reſpectable talents, from want of judgment in this point, and of a general correctneſs in taſte. But a meaſure which has recommended itſelf, at various times, to ſome of our moſt eminent writers, cannot be denied to have intrinſic merits, if the application only be judicious.

The ſubject of this Poem, which the author has not ſtyled Epic, but which is ſo in its matter and conſtruction, is placed in a period already conſecrated to poetic uſe by Taſſo; and is brought home to the patriotic feelings of Britons, by being limited to the fortunes and atchievements of their famous hero, *Cœur de-Lion*. To him, Sir J. B. has attributed, not only the courage which is implied in that appellation, but all heroic and kingly virtues. Nor is he without conſiderable warrant of hiſtorical teſtimony for this character. Taking the ſubject in the moſt general view, it may be ſtated to be "the ſtruggles of virtue and piety, perſonified in Richard, againſt human and infernal machinations." Concerning the critical rigour of epic unity, we ſhall not undertake to diſpute. When we reflect by what laboured explanations that kind of unity is attributed to the Odyſſey and the Æneid, we cannot conceive that the fame of a modern poet can, in any degree, depend upon being more careful in that reſpect, than the greateſt maſters of his art. The unity which makes one conſiſtent body of the whole, having its proper opening, continuation, and cloſe, is quite ſufficient for us; as it was, without doubt, for our great maſter, Ariſtotle. If any modern critics have demanded an unity more rigorous, than he found in the venerable exemplar from which he formed his rules, we reject ſuch inferior authority; nor on the Greek critic himſelf do we lean, any further than as he appears to be in perfect union with ſound reaſon. It is, however, in ſome degree a fault, in the opening of the Poem before us, that the exact point of its commencement is not ſufficiently defined. The alarm and combination of the infernal powers, ſeems to be occaſioned by the ſailing of Richard for the Holy Land; yet, in a few ſtanzas, we come to events which were ſubſequent to his return to Europe.

This fault is not ſo deeply interwoven with the texture of the Firſt Book, but that it might be with great facility removed, and will deſerve the attention of the author at a ſubſequent reviſion.

One great difficulty of Epic compoſition, ariſes from the magnitude of the work. Being engaged to ſupport attention, and excite intereſt, through many thouſand lines, the poet is obliged to have recourſe to every poſſible art of ornament and variation. As his heroes are, or ought to be, more intereſting perſonages to the reader than he can be himſelf, his buſineſs is to dramatize their actions, and introduce their ſpeeches wherever he can do it with propriety; and to retire continually from notice, when it is by any means practicable to bring forwards other agents. On this general principle is founded the contrivance uſed by all the Epic writers, of throwing a conſiderable part of their narrative into the mouth of ſome principal perſonage. Of this artifice, ſo fully ſanctioned by reaſon as well as cuſtom, the preſent author has not omitted to avail himſelf; and the 5th, 6th, 7th, 8th, 9th, 10th, and 11th Books, are occupied by Richard's narrative of his own part in the Cruſade. But he relates theſe facts under the moſt intereſting circumſtances in which a hero can be placed; as a priſoner accuſed of enormous crimes, before a diet compoſed of the princes of Germany, and as a full juſtification of himſelf with reſpect to very heavy articles alledged againſt him. Nor is the narrative inert or monotonous. It is enlivened by occaſional interruptions, from the natural paſſions of the auditors, both for and againſt the royal pleader; and is once completely interrupted, by a temporary adjournment of the diet, which effectually relieves the reader, and preſerves the intereſt of the tale.

The Poem is continued till Richard has completely triumphed over all his enemies, mortal and immortal, and is ready to return in triumph to his kingdom. There is no Epiſode, except the love of Blondel and Chariclæa, which is ſo cloſely interwoven with the general plan, as to form almoſt a neceſſary part. Of the well-known and popular tale of Blondel diſcovering his maſter, in the Caſtle of Trivallis, by means of a ſong which they had jointly compoſed, the moſt judicious and affecting uſe is made. From this part we ſhall draw our preſent ſpecimen of the work; not anticipating the judgment of our readers by commendations, which, we doubt not, will be given ſpontaneouſly by all who peruſe the paſſage. Having gained admiſſion to the caſtle as a minſtrel, and being obliged to quit it abruptly, from the riſing ſuſpicions of the captain of the garriſon, he thus proceeds in his adventure.

The

" LXXX.

The hall he quitted, and the drawbridge paſs'd.
Still ruminating on his Prince's doom,
He ſought the foreſt. As his eye he caſt
Along the outline of th' expanded gloom,
Each tenant of the wood appear'd to aſſume
Some form fantaſtic, as the midnight glare
With flitting touch it's branches chanc'd t' illume:
Some ghaſtly warrior's mien it now would wear,
Now like ſome monſter gape, or like ſome Gorgon ſtare.

LXXXI.

When a quick-paſſing cloud it's dark veil ſpread,
All ſeem'd to vaniſh in the general ſhade;
But, whenſoe'er the moon her radiance ſhed,
Ideal phantoms were again pourtray'd
In ſhapes more ſtrange and horrible array'd,
As if, in Synod there to meet compell'd,
Malicious fiends their noxious gambols play'd,
Shrouded from day and by the ſun unquell'd;
For ne'er his purer beams ſuch viſions dire beheld.

LXXXII.

Thus when on midnight couch ſome fev'riſh wretch
Is doom'd a ſtrong delirium to ſuſtain,
Diſtemper'd dreams their fancied horrors ſtretch,
And whirl their madd'ning influence o'er his brain:
While the black blood impell'd thro' ev'ry vein,
Charg'd with contagion, loads his heaving heart,
His ſuffering ſpirit labours with the pain,
'Croſs his ſtrain'd eye-balls fiery ſpectres dart,
He raves and tears his fleſh with wild convulſive ſtart.

LXXXIII.

Blondel theſe ſtrange appearances admir'd,
Which weaker boſoms might have chill'd with dread;
But he, whoſe ſoul ſuperior courage fir'd,
Smil'd on the terrors which around him ſpread,
And onward walk'd with firm determin'd tread
To gain the path which wound within the wood.
Yet, ere he left the plain, he turn'd his head,
Again to view the Caſtle as it ſtood,
Sublime in barbarous pride, polluted ſtill with blood.

LXXXIV.

On it's high walls he gaz'd and moat profound,
Which now more vaſt and more tremendous ſhew'd
In gloom obſcure and night's dark mantle bound,
Thro' which in vain their windings he purſued.
But ſoon, from clouds releas'd, the moon renew'd
Her fav'ring light, and, on the weſtern tow'r
Shedding her beams, diſclos'd it's ſummit rude.
More dread it frown'd than at the noon-tide hour,
And with redoubled awe it's turret's ſeem'd to lour.

" And

LXXXV.

"And what if RICHARD there may lie," he ſaid:
What if the tale which ſtruck my pitying ear
The cruel miſeries of my King convey'd?
Be Heav'n my guide! away each idle fear!
Welcome each horror of yon Caſtle drear!
To dare it's perils thus I fondly fly!"
Then, where he ſaw the threat'ning turrets rear
Their battlements, he ruſh'd, reſolv'd to try
What fortune might betide, or for his Prince to die.

LXXXVI.

Beneath the tow'ring pile he quickly ſtood.
As it's wide front with warlike emblems deck'd
And far-ſtretch'd range with heedful eye he view'd,
It's height immenſe his expectation check'd.
Now, if ſome recent and o'er-look'd defect
An entrance might afford, the walls around
With eager care he haſten'd to inſpect.
Vain was his toil; no op'ning there he found,
But firm, compact and ſtrong the rugged turret frown'd:

LXXXVII.

Save where aloft, by gratings well ſecur'd,
A ſmall and narrow window he eſpied,
Which to the hapleſs wretch within immur'd
A portion ſcant of light and air ſupplied.
Yet all acceſs it's altitude defied.
Not more it's ſtate inviolate maintains
The eagle's neſt on Snowdon's craggy ſide,
Where in ſecluded majeſty he reigns.
And rears his princely brood, and human pow'r diſdains.

LXXXVIII.

Here he conceiv'd the Chief in bondage lay:
But ſtill the fiſſure ſtraight ſo diſtant ſeem'd,
That to the dreary dungeon to convey
His cheering voice impoſſible he deem'd.
No ſounds were heard, nor from the Caſtle gleam'd
The paſſing torches of the wearied guard:
Oppreſs'd by toil they ſlept, and, as they dream'd
Of old encounters and of labours hard,
In ſlumbers deep they loſt the duties of their ward.

LXXXIX.

Impatient the myſterious truth to know,
He caught his harp, and ſtruck a gentle note.
The chord, half-vibrating, ſubdued and low,
Scarce on the midnight breeze appear'd to float.
Softly it ſtole along the tranquil moat,
As when, amid ſome lonely wood's retreat,
Deſponding Philomel attunes her throat
Her melancholy fortunes to repeat,
Her ſong ſhe oft renews with cadence ſad and ſweet.

XC.

He paus'd awhile, but all was mute and ſtill.
Again his harp he ſtruck with firmer hand,
And modulations drew more loud and ſhrill,
Such as were wont, on Judah's holy ſtrand,
With pious rage t' inflame the martial band.
The pow'rful harmony aſcended high,
Thro' the wide air it's influence to expand.
Once more the ſtrong vibration ſeem'd to die,
When from the tow'r was heard a deep and long-drawn ſigh.

XCI.

The mournful ſound electrified his ſoul:
Thoughtful he ſtood, yet firm and unappall'd.
His cheriſh'd hope now roſe beyond controul,
That here his much-lov'd Monarch lay enthrall'd.
Now to his working fancy he recall'd
The ſcenes of early youth, when on the plain
Of fair Poictou in princely ſtate inſtall'd
The gallant RICHARD held his peaceful reign,
And fram'd the lively ſong, and rais'd the tender ſtrain.

XCII.

'Twas there, ere yet the fatal feuds aroſe
Which chang'd for war's alarms thoſe ſcenes of joy,
That RICHARD oft delighted to compoſe
The varying verſe; to ſing his lady coy
The hour of reſt full oft would he employ.
BLONDEL alone thoſe pleaſing moments ſhar'd;
Full well their common ſong accus'd the boy,
Whoſe wanton malice neither heart had ſpar'd,
And ſtill with practis'd art his venom'd ſhafts prepar'd.

XCIII.

Of theſe a ſweet and well-remember'd air
BLONDEL ſelected, which with fond delight
His Prince had form'd for the capricious fair
Who paid his ardent vows with ſcorn and ſlight:
And thus he ſung—"While to your beauty bright
I homage pay, and lowly bend the knee,
Vain are your charms true paſſion to excite:
Coldneſs but ill with raptures can agree;
Yet ſtill my patience laſts, while all are ſhunn'd like me."

XCIV.

He ceas'd th' imperfect ſtrain, and fix'd remain'd
In mute expectancy to catch the ſound
Which from the tow'r might come. Deep ſilence reign'd,
When thus a manly voice, in notes profound,
Reſponſive ſung—"No nymph my heart can wound,
If other captives ſhe attempts t' enſnare,
And ſheds her ſmiles and graces all around:
Rather her ſcorn and hatred would I bear,
Than own her worthleſs ſway, and love with others ſhare."

"It

XCV.

"It is, it is my RICHARD!" cried BLONDEL,
He lives to crown his faithful people's love!
Oh! ease my tortur'd bosom, deign to tell
What cruel fate, and envious fortune drove
Our gallant Prince this sad reverse to prove?
Oh let thy welcome voice my senses bless!
Say, can my care, my toils, my life remove
My Monarch's woe, or aid his deep distress?
Say, can my favour'd hand his mighty wrongs redress?"

XCVI.

"Thank Heav'n!" replied the Prince, "at length my pray'r
Hath found acceptance at the Eternal Throne.
While doom'd to bonds and solitary care,
Oft has my sad and wearied spirit flown
To that great pow'r who mercy now hath shewn,
Lov'd friend! and is it then thy voice I hear?
Amid the horrors of this turret lone
It comes the sorrows of my heart to cheer,
To ease my tortur'd breast, and calm my anxious fear." P. 97.

After pointing out, which we cannot forbear to do, the sublime and appositе simile of *the Eagle's Nest* to the notice of our readers, we shall reserve to a future opportunity our more particular remarks on the ornaments and conduct of this Poem; declaring however, without reserve, our firm opinion, that if it does not attract, in an eminent degree, the notice and approbation of the British public, the causes which we stated in the opening of the present article must have more powerful operation than they ought to have; and the author will have reason to complain of palpable injustice.

(To be concluded in our next.)

ART. II. *View of the Agriculture of Middlesex; with Observations on the Means of its Improvement, and several Essays on Agriculture in General. Drawn up for the Consideration of the Board of Agriculture. By John Middleton, Esq. of West-Barns Farm, Merton, and of Lambeth, Surrey, Land-Surveyor; Member of the London Society for the Encouragement of Arts, Manufactures, and Commerce, and Corresponding Member of the Board of Agriculture. Accompanied by the Remarks of several respectable Gentlemen and Farmers.* 8vo. 9s. 597 pp. Nicol. 1798.

WE long since flattered ourselves and our readers, that the last of these County-Surveys had come before us for examination. The vast extent of their plan; the short time allowed

allowed for the execution of it; the inadequate means of information, generally possessed by the surveyors; their inveterate prejudices; and, above all, their intemperate invectives against very ancient institutions and customs, all concurred to draw from us a wish, that their further services to the public, as authors at least, might be dispensed with. We find, however, some of their books still remaining to be examined by us; and we must summon all our patience for the execution of this laborious task.

We observe many things in this book stated well, and some remarkably otherwise. Samples of each kind shall be produced. Of the first sort is an observation concerning stewards of estates in Middlesex.

"It is no wonder there should be such a diversity of opinion respecting the management of clayey soils, when opinions upon the *nature* of clay are so very discordant. Many of our best writers on agriculture, indeed, err so greatly, as to call the most highly enriched sediment, or deposit of large rivers, by the name of clay. Others have denominated the half-dissolved chalky marl of Essex, Suffolk, and Norfolk, by the same name, and hence they have attributed great fertility to clay, a quality which I had never yet found *real clay* to possess. How, indeed, can a soil that is naturally tough, gluey, wiry, and sticking to every thing brought in contact with it, while wet; and assuming a stony hardness when dry, possibly be deemed prolific? Its pores seem to be shut up or closed in wet weather; and, in dry summers, it appears to be equally ill-calculated to permit the free and easy growth of vegetable roots. It is certain, that corn, grasses, and herbs, root very little into it. The ploughing it up (where it lies so near the surface as to be accessible to the plough) is injurious to the surface, soil, and future crops. In Middlesex, it is called "ploughing up poison."

"I believe that tobacco-pipe clay, and the clay used in making the Staffordshire ware, are equally enemies to vegetation." P. 20.

Information, as generally useful as the following, must be acceptable to all our readers:

"Thatch certainly keeps out both the summer's heat and winter's cold, much more effectually than any other material now in use, for the purpose of covering houses and other buildings; but as it is not quite so compact and sightly as either slates or tiles, and withal the straw being of so much value for other purposes, it will probably be entirely superseded by them. Pan-tiles are so easily heated through by the sun during the summer months, that the rooms underneath are as hot as an oven: while, in the winter season, in every common frost, these tiles are so completely frozen through, as to become as cold as a covering of ice. These extremes must consequently have a very bad effect on the health of the inhabitants. The blue slates are so very thin, as to be equally liable to the same objection, particularly as they are now laid on most of our fashionable houses, under Wyatt's patent. They are rather better when laid on in the common manner (*i. e.* double)

double) on laths, but much better on boards. *Plain tiles make a considerably more temperate covering for houses than either pan-tiles or slates*, by reason of their being laid double and in mortar, and thereby forming a much thicker and closer roof. In this they are nearly equalled by the thick or stone slating of the midland counties; *they might also be glazed of a slate colour, in which case they would make a roof more handsome, temperate, and durable, than any other covering material now known.*" P. 41.

Mr. M. confirms our favourite notion, concerning the annexation of a small piece of land to each cottage; which, he says, would not only

"ameliorate the condition of the humble, but useful cottager; but also help to reduce the poor-rates, render the labourers more orderly, destroy the disposition to pilfering, which is now far too frequent, and more firmly attach them to their superiors and their native soil." P. 46.

On the question which has been, and continues to be agitated, with great warmth, by some well-meaning, but (we think) injudicious people, concerning the size of farms, Mr. M. delivers a judgment dictated by plain good sense.

"With respect to the long-disputed subject of great and small farms, which has of late so much occupied the attention of every man at all concerned in rural pursuits, I conceive that, in order to accommodate every possible description of men, who, by inclination or otherwise, are disposed to become occupiers of land; and in order to suit every extent of capital, there ought to be farms of almost every size; provided there be at the same time the most perfect cultivation of every acre of the soil." P. 48.

The "requisites to make a good farmer," are stated *with wonderful ease.*

"In order to make good farmers, the roads should be kept in repair to their very doors, canals should be near, tithes should be abolished, the game-laws and hunting should be annihilated, well-drawn leases should be general; and, above all, there should be a certain, good, and ready-money market for the produce of their farms, and within a reasonable distance." P. 54.

"My opinion on the rent of land, is of so much consequence to myself, that it will not be expected of me to give it in this place." P. 56. We are not satisfied with this excuse.

On the subject of *tithes in kind*, Mr. M. is as mischievously intemperate, as any of his fellow-labourers, in the task of invading other mens' property. He produces four "oppressive instances;" in each of which, the oppression appears to us to have been suffered by the *tithe-owner*; for he was harassed by the occupiers with great trouble and expence, to recover his

right,

right, as the event showed it to be. Declamation more vulgar, and more foolish, has never fallen in our way*.

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* We shall take this opportunity of inserting part of a letter from a very respectable clergyman in the west of England, as affording a remarkable illustration of the *effects* produced in that part of the country (and certainly in many others) by the unfair and false allegations of the Agricultural Emissaries. After thanking the Editor of the British Critic for what has been adduced by us in defence of law and justice, our correspondent adds, "The *British Critic* seems, however, to be by no means aware of the present oppressed and melancholy situation of the Parochial Clergy, owing to the clamour against tithes which has been so industriously raised by means of the Board of Agriculture. A few years since, our compositions were paid with cheerfulness; but now, let them be ever so low, the farmer considers them as a grievance, and looks with an evil eye on the person who receives them. I know not, in all this country, of one clergyman who may be said to have a fair composition; and most of us have little more than 2s. in the pound.

"What I told you respecting myself is accurately true. I do not believe that I receive more than a fourth part of the actual value of the tithes; and, though I have every reason to think that I am greatly respected, though I perform the duties of my office with unremitted attention, though I know that the parishioners are extremely pleased with my mode of performing it, yet I am *sure* that, if I only proposed an addition of 2d. in the pound, the whole parish would be in arms against me. Those few clergymen, indeed, who, driven by the necessities of the times, and unwilling to submit to such an annual loss, have endeavoured to obtain somewhat of a more reasonable composition, have been absolutely hunted down by the neighbourhood. Associations are formed to involve them in law, to desert the church, and to offer them every personal insult that can be devised. I myself was personally attacked, as you know, for no other reason than *for being acquainted with one of the gentlemen above-mentioned.* Where this persecution will end, God only knows; but, be assured, it is a most grievous one: and, strange to say! it seems to have the sanction of government: for, otherwise, it cannot be supposed that the President of the Board of Agriculture would have sent those insidious Resolutions of the County of York to every Grand Jury in the kingdom. If a commutation of tithes be a measure of just policy, let it take place: but it is ungenerous, unmanly, and cruel, to endeavour to effect this by such indirect methods as necessarily render the clergy obnoxious to their parishioners, and hold them up as objects of dislike and aversion."

Who can say that these facts are not important, or that these reflections are unjust?—While there is an established church (which will not be long, if these gentlemen prevail!) it should at least be treated with humanity.

The

The next section relates to the *poor*. Why will not the county-surveyors *learn* the laws on this subject, instead of pestering us by their absurd censures of them? The note at p. 64, betrays gross ignorance of the *present* law on this subject. Did the Board of Agriculture bestow any *consideration* (as the title-page expresses it) upon the three last lines of p. 69. and upon the four first, with the seventeenth, &c. of p. 70, before this book was sent to the press? We trust they did not; believing that they would have provided for the quiet of their country by expunging them. Mr. M. (as well as many other surveyors) might have *enlarged* the title of his work thus, "or, an incenive to discontent and disaffection." In the margin of a returned Report, at p. 113, among other absurdities, is the following: "though war is urged as a necessary measure, *to prevent too great an increase of inhabitants*, it is a reason no man of common feeling or sense would suffer to enter his head." P. 113. Probably it never did enter into any head, except that of this notable remarker.

The section on "*rotation of crops*," is very deserving of attention, but too long to be abstracted. In general, it recommends "for the best land, alternate green and white crops; for land of a full medium quality, three green crops for two of white; for ordinary land, two green crops for one of corn; and, for the worst, or most exhausted land, downs and sheep-walks, three green crops to one of white." P. 159.

"*Changing the seed* of corn every two or three years, is a practice which prevails almost generally. It is done at an extra expence of from six-pence to one shilling a bushel on wheat, and half those sums on other grain. This practice is as little founded on propriety, as a change of live stock once in every two years would be, and *never will be the means of advancing corn to a high pitch of excellence. On the contrary, when corn-farmers become wise enough to apply* Blakewell's *method of improving cattle, to the raising of seed grain, the advance will be rapid indeed*, and its improvement will go on towards the mark of perfection, in a degree which, in the present state of things, can scarcely be conceived.

"The method I wish to recommend to those cultivators who desire to excel in the article of grain, is the following; namely, a few days before harvest to walk through their fields of corn, to select and gather the prime samples of every species of seed, and ever afterwards to continue the same practice, by repeating the operation of collecting the most perfect grain from the crops produced from such collected seed.

"The same observations apply to every variety of cultivated crop." P. 165.

The evil practices of mealmen, in and about London, are exposed at pp. 177, &c. At p. 236, we find an useful admonition to land-owners.

"I am

"I am sorry to say, it is the practice of *some* farmers, in most other counties, to continue sowing corn so long as the land will produce any, and then to apply to the landlord or his steward, saying that they are ready to lay such a field (thus shamefully exhausted!) down to grass, provided he will give them permission to plough up an equal quantity of old grass land. In this application they too often succeed; and thus they go on ruining one field after another. This, I believe, is seldom the practice in Middlesex."

At p. 237, &c. the Middlesex method of *making hay* is minutely explained, and highly extolled. But the following remark is not entirely *agricultural*.

"Much of the colour, and all, or nearly so, of the sediment, or tartar, and part of the flavour of red wine, are obtained by the infamous addition of unwholesome drugs, which have destroyed some persons in a few hours; others in a few days, and reduced the duration of life in thousands to half the number of years which they might otherwise have attained. This practice has determined, or will determine, every man who has any regard for his health, to refrain from drinking such wine, until it has been kept a sufficient number of years to procure the deposit and concretion of the poisonous ingredients that have been obtruded into it." P. 258.

We cannot say what kind of port is produced at *market-ordinaries*, which is probably the sort described by Mr. M. or perhaps this is merely a specimen of his talent at declamation. We can tell him, however, that, in point of fact, the tartar belongs to the wine itself; even the best red wine. So that the poisonous insertions, in that respect, are mere nonsense and ignorance. "The consumption of the metropolis and its environs, in fruits and vegetables, is upwards of one million pounds sterling per annum." P. 267. We assent to the following remark, and think that a general attention to it would be most highly useful and important:

"This country ought to be in a state of garden-like cultivation. No parts should be in wood, except such as are unfit for the production of grass, corn, and garden-crops; nor would there be, in that case, any deficiency of timber and copse; if the millions of acres of bleak, rocky, and, at present, unprofitable situations, were to be fully planted." P. 274.

At p. 309, we find a most curious reverie, concerning *the age of the globe*: which is supposed to have been, some time ago, not more than half of its present size, and within some million of years, not exactly ascertained, to have doubled the quantity of its solid matter by the increase of shells, &c. in salt and fresh water, peat-bogs, &c. Bravo! goodman Middleton.

The total price of milk consumed in London, is said to be 481,666l. half of which is the profit of the retailers; whose various

various frauds are exposed, and a correction of them is properly wished for from the legislature. But the suggestions here offered for such correction, are as futile as could easily be contrived; namely, an annual *licence* from the magistrates, on the production of a *certificate* of *good conduct*; which would doubtless be procured from the "cow-keepers and their customers," with at least as much facility as a licence to keep an *ale-house* is at present obtained from the parish-officers. The imposing of an *oath*, upon such wretches as the retailers are here described to be, could tend only to add one enormous wickedness to many others.

"*Hogs.*—The largest breed in Britain is supposed to be kept in the neighbourhood of Rudgewich, on the borders of Surrey and Sussex; which feed at two years old to an astonishing weight, even to double or treble the usual weight of hogs at that age." P. 376.

The largest of these hogs, two years old, weighed 116 stones, 6 pounds; others from 80 to 100 stone.

Warnings like the following cannot be too often repeated: "the increase of public-houses is, in my opinion, more ruinous to the lowest orders of society, than all other evils put together." P. 383. That this increase, however, has happened "by reason of many of the brewers and distillers being in the commission of the peace," (ib.) we cannot believe; such people being made *incapable* of granting licences by 26 Geo. II. c. 13. In this, as in most other cases, the county-surveyors would have done well, by abstaining from all pretensions to even the least knowledge of the laws of their country.

Roads.—The trustees of turn-pike roads in this county are very severely, and (as it seems) justly reprehended (p. 395, &c.). We believe that the whole secret of the mismanagement of such roads, throughout the kingdom, may be expressed by one word, *jobs*. The Grand Junction Canal is reprobated for its "very unnecessarily expensive scale" (p. 405); but canals, in general, are strongly and wisely recommended. The consumption of animal food in London, is affirmed to be full one half more than it was 45 years ago. The frauds in most of the London markets are represented as scandalously enormous. At p. 461, the magistrates of Middlesex, and the officers subordinate to them, are spoken of in terms grossly offensive, and (we trust) unmerited. The *legislature itself* is treated with as little ceremony at p. 63. But it seems to be a part of Mr. M.'s plan, to render all existing institutions odious in the eyes of his countrymen.

Let us produce, however, a specimen of *his own* legislative wisdom.

" The cure of ſo mighty an evil would require a law, enjoining every perſon annually to ſtate in writing, by what means he gains his livelihood, to ſome tribunal competent to ſcrutinize the information, and puniſh the party if it be falſe." P. 463.

The County of Middleſex has more than once aſtoniſhed the reſt of England by its choice of a member of parliament; and why ſhould they not keep up the wonder, by returning the ſage Mr. M.?

Mr. M. ought to have heard in December, 1797, that *Weights* and *Meaſures* not only " require," but had received on the 22nd of June, 1795 (in addition to about 25 preceding ſtatutes) " the aſſiſtance of the legiſlature, to ſhield mankind againſt numerous impoſitions." P. 471. This laſt ſtatute (amended by 37 Geo. III. c. 143) we can affirm to be ſingularly uſeful in thoſe diſtricts, within which it has been executed; and ſhame muſt be taken to themſelves by the magiſtrates, if, in *any diſtrict*, they have neglected to do what is by the ſtatute poſitively required from them.

It appears from the Appendix, that Mr. M. has done himſelf much credit, by declining any remuneration for his trouble in preparing this Report; and by zealouſly offering 100l. towards the execution of an *improved* plan, for drawing up the County Reports in general. Among the improvements which may be ſuggeſted, we ſtrongly recommend a much more rigid abſtinence than almoſt any ſurveyor has yet practiſed, from ſchemes tending to the invaſion or compulſory transfer of property; and from invectives againſt burthens impoſed by the public neceſſity; againſt the management of the poor, which is more indulgent in the preſent than in any former time; and againſt the laws of our country, in general, and thoſe by whom they are adminiſtered.

ART. III. *Aſthenology, or the Art of preſerving Feeble Life, and of ſupporting the Conſtitution under the Influence of incurable Diſeaſes. By Chriſtian Auguſtus Struve, M. D. Tranſlated from the German, by William Johnſton.* 8vo. 430 pp. 8s. Murray and Highley. 1800.

IN a ſhort Preface, the author explains the nature of the work, which is new, he obſerves, in its object, no writer having treated expreſsly on the ſubject before.

" Aſthe-

"Aſthenology," he ſays, "in regard to its theory, and the application of it as an art to maintain feeble life, is diſtinguiſhed not only from the macrobiotic art, or that of prolonging human life, of which it forms a ſubordinate part *(aſthenomacrobiotic)* but alſo from the antiaſthenic art of healing, or *aſthenotherapia*, which is employed in removing weakneſs, and reſtoring the loſt powers and health. The art of maintaining feeble life leaves to theſe the direct ſtrengthening method; and has for its object merely to preſerve and prolong the exiſtence. It extends its aim farther than the direct art of healing, and is therefore active, when the common phyſician deſerts the patient, and declares his malady to be incurable. In regard to its object, the maintaining and prolonging life in the aſthenic ſtate, it comes within the boundaries of both ſciences, and endeavours to maintain feeble life, reſcued from apparent death. It tries alſo how far it is poſſible to operate a direct cure in caſes of aſthenia; and, when no radical method of cure is applicable, relieves by the palliative method the moſt urgent ſymptoms, and exerts itſelf to prolong, for a certain period, that life which it is not able to preſerve." Introd. p. 2.

The preſent volume is divided into two Parts. In the firſt, the author gives the theory; in the ſecond, the application or practical part. To be methodical, he thinks it neceſſary to begin with giving a definition of life, or the vital principle, or what he would be underſtood to mean by it. "The naturaliſts and phyſicians of the preſent period have made great progreſs," he ſays, "in the diſcovery of that all-powerful principle, which he calls the vital principle, &c." Who thoſe phyſicians are, and what their diſcoveries, we profeſs ourſelves to be totally unacquainted; ſome conjectures on the ſubject, and very ſorry ones, we have indeed ſeen. This author's diſcoveries, however, go far beyond any of his predeceſſors.

"The vital principle," he ſays, "is ſelf-ſubſiſtent, free, and independent. It is only modified by foreign powers, between which and it there is a certain mutual connection. It exiſts alſo without this connection; that is, without the organization which it at preſent animates. It is not confined to certain bodies; but is generally diffuſed throughout the corporeal world: it is indeſtructible. As ſoon as an organized body is decompoſed, it removes from it, and communicates itſelf to another organization. In a word, it has a great reſemblance to the electric fluid.

"The grounds of life, therefore, do not lie in organization, nor in ſtimulants; both are neceſſary conditions of our exiſtence on earth." P. 20.

Theſe are not diſcoveries, our readers will obſerve, but bold aſſertions, that are in their nature incapable of being aſcertained or proved. Their direct tendency is to materialiſm, which is ſtill not the author's intention, as he talks of intellect, or

ſoul, as diſtinct from vitality; but, having made his vital principle free, independent, ſelf-ſubſiſtent, and indeſtructible; that is, having given it attributes, equal, or perhaps ſuperior, to thoſe poſſeſſed by ſoul, there ſeems, on his ſuppoſition, little room for the latter. Having deſcanted at large on what he calls, or, rather, what the tranſlator calls (for it is the tranſlation we are examining) the doctrine of feebleneſs, he proceeds, in the next Part, to treat of the means of preſerving *feeble life*, in children, in aged perſons, and in perſons recovering from long and depreſſing illneſs, or labouring under chronic complaints. We are ſurpriſed to find ſo degrading an epithet as feeble applied, by the tranſlator, to life, or the vital principle, which had before been decorated with ſuch ſuperb appendages. It is evident, from the whole context, that conſtitution, or a debilitated ſtate of the nerves, or of the body, in the aggregate, would have been more appropriate; but a new philoſophy muſt have new terms. Be that however as it may, the means propoſed are the ſame as have been recommended from the earlieſt periods, and are founded on experience. They conſiſt in the due regulation of our diet and clothing, air and exerciſe, ſleep and watching, and of the affections of the mind. The following ſection, containing "the Treatment of the Aſthenia of old Age", will ſhow our aſſertion to be correct, and, at the ſame time, afford a favourable ſpecimen of the work.

"Old age is of itſelf a ſtate of debility and feebleneſs. The vital principle is not only confined in its activity, but is alſo deficient, and the organization has become unfit for the purpoſes of life. This ſtate would ſoon conduct to the grave, were not the conſumption of the vital principle leſs in old age. It is poſſible to ſupport ſinking nature by means of art, and to prolong feeble life in this period. Socrates compared old people to drooping plants; they are refreſhed by dew, but violent rain promotes their ſpeedy decay.

"Old people muſt avoid violent mental affections; great and overſtrained activity of the powers of the ſoul: their greateſt enemy is cold. All ſudden changes, abrupt tranſitions from one extreme to another, and all changes which make no impreſſion at another period of life, are pernicious. Violent exerciſe fatigues and exhauſts their powers; all ſtrong ſtimulants excite an irritability that debilitates the vital principle, by which their life is ſhortened; though their general ſenſation for common ſtimulants is blunted as ſoon as theſe ſtimulants are perceived by them, they exerciſe an action exceedingly violent. They are much weakened by evacuations through the ſkin, or return if they are diſproportioned to their powers; but nothing is more pernicious to old people than violent bleeding.

"Warmth is the element of old age. The more natural, internal heat is deficient, the more muſt this want be ſupplied and preſerved by external calefacients. Warm clothing, a warmer climate, and a warm

apartment

apartment to reside in, are the more beneficial to old people, as they shew a desire for them.

" Old age requires REST, moderate activity, and lessened exercise of the powers. A certain activity, however, especially if people have been accustomed to it in their youth, is, in feeble age, a mean of prolonging life, were it only the use of the spiritual or bodily powers, but no fatiguing oppressive labour must be undertaken. The increasing aridity and hardness of the fibres must, as far as possible, be lessened by emollients; and hence the great benefit of the tepid bath and unction, already recommended. Moderate stimulants are required to maintain the activity of the vital principle, because, with the decrease of this activity, the susceptibility of the organization for life is gradually lost; hence, wine is so salutary for old people. To maintain the powers, and strengthen the body, is the principal object; and this object will be accomplished by choice, digestible, juicy food, meat soups, broth, &c. Milk affords excellent nourishment for old people. Human milk, drawn immediately from the breast; and, in the next place, asses milk, or milk in general, if drank when newly milked. It is of importance also to maintain cheerfulness; a placid agreeable frame of mind, pleasing hope and joy, a retrospective view of the past, and sweet care for the future, are the means of enlivening old age; also the company of young persons, attention to children, by whom old people are so naturally attracted, and in particular the society of young females, who, as some pretend, have a physical influence over old age. The sleeping of old persons with young women, prescribed by some as the means of prolonging life, we do not recommend, and wish to confine their intercourse merely to conversation.

" From what has been said, we may easily deduce those indications which the art of the physician requires for maintaining feeble life in old age. The healing art, as applicable to old age, depends on the same principles as the treatment of children, viz. maintaining the powers by gentle stimulating and strengthening means; guarding against every thing that strains or exhausts; softening the dry, rigid fibres; producing a derivation of the congestions in individual parts; the application of local stimulants; and, in particular, attention to preserve a good state of the organ of the skin, and of the stomach, &c." P. 384.

A judicious reader of such a work will seize what is good and useful in it, and reject the fanciful and the false. Whether there is a sufficient number of such readers to justify any with for any great circulation of Dr. Struve's Anthenology, is with us a very questionable point.

ART. IV. *A complete System of Astronomy, &c.*

(Concluded from p. 52 of this Volume.)

CHAP. XXXVII. is *on the Effects produced on the Motions of the Planets in the Planes of their Orbits, from their mutual Attractions.* This chapter is one of the most impor-

tant in the whole work, and a ſubject of the moſt difficult nature; it is, to find how much the attraction of one planet will diſturb the motion of another in its orbit: and here the author has entered into a very full inveſtigation of every thing relative to the ſubject, and ſo clearly explained every part of this intricate proceſs, that by an attentive reader it may be eaſily underſtood. If r be the radius rector of the planet attracted, f the force tending to the ſun, F the force acting perpendicularly to the radius rector, v = the angle deſcribed from any given point, in the time t; then this author has proved, that

$$2\dot{r}\dot{v} + r\ddot{v} = F\dot{t}^2$$
$$r\dot{v}^2 - \ddot{r} = f\dot{t}^2$$

And here we will note an erratum in the printing, not taken notice of by the author in the errata. In the ſecond equation, it is printed $F\dot{t}^2$ inſtead of $f\dot{t}^2$. From theſe two equations, the curve deſcribed by the body attracted may be found. Now, if we put e = the fluent of $\frac{F\dot{r}\dot{v}}{a^2}$, where a is the correction of a fluent, $f = \frac{C}{r^2} + D$, $P = \frac{\frac{Dr^2}{C} + \frac{Fr\dot{r}}{C\dot{v}} - 2e}{1 + 2e}$, and $1 + \frac{a^2}{Cr} = s$, we obtain $s + \frac{\ddot{s}}{\dot{v}^2} + P = 0$, the integration of which gives the equation of the required curve. If we put $P = a^2 \times \cos. mv + b^2 \times \cos. nv +$, &c. and for s we ſubſtitute $1 - \frac{a^2}{Cr}$, and g and c be aſſumed the corrections of certain fluents, then will $\frac{a^2}{Cr} = 1 - g \times \sin. v - (c - \frac{a^2}{m^2 - 1} - \frac{b^2}{n^2 - 1} -$, &c.) $\times \cos. v - \frac{a^2}{m^2 - 1} \times \cos. mo - \frac{b^2}{n^2 - 1} \times \cos. nv -$, &c. be the equation of the curve required, upon the above ſuppoſition, for the value of P, which ſuppoſition is always applicable in the caſe of the planets.

If r = the radius rector of an ellipſe from the focus, p = the ſemiparameter, c = the diſtance of the focus from the centre divided by the ſemi-axis major, v = the true anomaly, and

and $p = \frac{a^2}{c}$; then if we suppose the motion to begin from the higher apside, $g = o$, and we get $\frac{p}{r} = 1 - (c - \frac{a^1}{m^2 - 1} - \frac{b^1}{n^2 - 1} -$, &c.) $\times^1$ cos. $v - \frac{a^1}{m^2 - 1} \times$ cos. $m\,v - \frac{b^1}{n^2 - 1} \times$ cos. $n\,v -$, &c. the equation of the curve. Or, putting $u = c - \frac{a^1}{m^2 - 1} - \frac{b^1}{n^2 - 1} -$, &c. and $\frac{1}{p} \times (- \frac{a^1}{m^2 - 1} \times$ cos. $m\,v - \frac{b^1}{n^2 - 1} \times$ cos. $n\,v -$, &c.) $= s$, the equation becomes $\frac{1}{r} = \frac{1}{p} - \frac{u}{p} \times$ cos. $v + s$, where $\frac{1}{r} = \frac{1}{p} - \frac{u}{p} \times$ cos. v is the equation of a new ellipse. Hence the author concludes, that the ellipse which would have been described without the disturbing force, is changed into another ellipse very nearly, the deviation from an ellipse being only that which arises from the small quantity s. The effect therefore of the disturbing forces is, to change the eccentricity of the ellipse, to alter the mean distance, and to cause a small alteration of this new ellipse. Having determined the general equation of the curve, the author next makes the application. Let us assume $C = 1$; now $\frac{a^2}{C} = p$ the semiparameter; then the orbit being supposed to have but a small eccentricity, $p = 1$, very nearly; hence we may assume $a = 1$. Let E be the body attracted, P the attracting body, M its mass, the sum of the masses of E and the sun S being unity; and let E S $= d$, P S $= b$, E P $= k$, $z =$ the angular distance of E from P at the sun; then we get

$$D = \frac{M \times d}{k^3}\left(\frac{M \times b}{k^3} - \frac{M}{b^2}\right) \times \text{cos. } z$$

$$F = \mp \left(\frac{M \times b}{k^3} - \frac{M}{b^2}\right) \times \text{sin. } z$$

$$e = \text{fluent of } F r^3 \dot{v}$$

$$P = D r^3 + \frac{F r \dot{r}}{v} - 2e.$$

These are then the general equations, from which the equations arising from the disturbing force are to be found. If the body attracted be the earth, and the disturbing body be Jupiter; then the author finds *the equations of the mean motion of the earth arising from the attraction of Jupiter to be* $- 7'',1 \times$ sin. $y + 2'',7 \times$ sin. $2\,y + 0'',4 \times$ sin. $\overline{y - x} - 1'',5 \times$ sin. $\overline{2\,y - x}$, where $x =$ the mean longitude of the earth, and $y =$ the mean longitude of the earth — that of Jupiter.

The author next explains the methods given by Euler and Le Grange of resolving $\overline{b^2 + r^2 - 2\,b\,r.\text{ cos. } z}\,|^{-\frac{1}{2}}$ into the series

series A + B cos. z + C cos. 2 z D cos. 3 z +, &c. This resolution being of the first importance in physical astronomy, and particularly in the business of this chapter,

He next proceeds to find the effect of the disturbing force of Venus upon the earth; and putting t = the mean longitude of Venus — that of the earth, he finds the equations hence arising to be $5''{,}3 \times$ sin. t $- 6''{,}1 \times$ sin. 2 t $- 0''{,}7 \times$ sin. 3 t $- 0''{,}2 \times$ sin. 4 t.

The next application is that of finding the motion of the moon's apogee. This is a problem of great difficulty; but the author has entered into a very full examination of it, and explained at length every step of the process; the reader will therefore here find the investigation very intelligible, and the reason of the operation rendered very clear. If at the same time that the planet describes the angle v, the apside describe the angle v — m v, then the motion of the planet in respect to the apside, or the true anomaly, is m v; and the equation of the moveable ellipse becomes $\frac{1}{r} = \frac{1}{d} - \frac{w}{d} \times$ cos. m v, r being the radius rector, d half the parameter, and w the eccentricity divided by the semi-axis major. From the general equation of the curve before given, our author deduces the following *equation of the lunar orbit*, $\frac{d}{r} = 1 - w \cos. m v + p' \cos. \frac{2v}{n} - q' \cos. (\frac{2}{n} - m). v + r' \cos. (\frac{2}{n} + m). v + s' \cos. (\frac{2}{n} m - 2). v$, where n — 1 : n :: mean motion of the sun : that of the moon, and p', q', r', s', given quantities. He next proceeds to explain a point, of which we have never before seen an explanation. The terms $\frac{d}{r} = 1 - w \cos. m v$ are the principal ones in the equation, and denote a moveable ellipse, containing the great equation of the moon's motion, that is, the equation of the centre; also, the motion of the apogee. And as this equation does not depend upon the situation of the sun, the motion of the apogee, which is denoted by it, may be considered as the *mean* effect of the disturbing force. This motion of the apogee is constantly progressive, and is in proportion to the motion of the body, as 1 — m : 1; if, therefore, 1 represent the mean motion of the moon, 1 — m will represent the mean motion of the apogee. The other terms are small, and depending on the position of the sun in respect to the moon, they will produce some of the smaller equations of the moon's motion, and the equations of the motion of the apogee. Hence, we may consider $\frac{d}{r} = 1 - w \cos. m v$ as an equation, representing the basis of the lunar orbit. The next operation is therefore to determine the value of m, and as the motion of

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the apside is slow, m is first assumed equal to 1, and then by correction, its true value is found to be very nearly = 0,99164, and therefore 1 — m = 0,00836 the motion of the apogee, the mean motion of the moon being unity; and by observation it is found = 0,008455. Now in finding the value of m, some very small quantities were omitted; the operation therefore ought to be a very near approximation, and accordingly we find it to be so; hence we may conclude, that the theory of gravity is sufficient to account for the motion of the moon's apogee.

Chap. XXVIII. is *upon the Tides.* Tides are caused by the attraction of the sun and moon on the waters upon the surface of the earth; the computations of the effects are therefore made upon the principle of the law of gravitation. Kepler was the first who assigned the true physical cause of this phænomenon; but Newton was the first who gave the principles of the calculation. The present author first proves, that if the earth were a perfect sphere, and without any rotation, the figure which it would put on from the attraction of the sun or moon, would be that of a spheroid: and, from the attraction of the *sun*, he computes that the difference of the radii will be 2,033 feet, and from the *moon's* attraction, that it will be 5,412 feet. He next proceeds to explain the method given by D. Bernoulli, who has taken for granted that the earth will put on the form of a spheroid. If the difference of the radii arising from the sun's attraction be m, and that of the moon be n, and the sun and moon be in a meridian passing through the pole of a spheroid; and b be the radius of the earth, s the cosine of the distance of the sun from any place on the above-mentioned meridian, r the cosine of the moon's distance, then the altitude of the tide at that place will be $\frac{3\,s^2 - b^2}{3\,b^2} \times m + \frac{3\,r^2 - b^2}{3\,b^2} \times n$. From hence a method is given to find the ratio of m to n, which appears to be that 1 : 2¼. The method given by Sir I. Newton is subject to great uncertainty. A rule is next given to find the effect arising from the declination of the moon; and in like manner for the sun: and hence the general effect of the tides on different parts of the earth, and in different situations of the moon, is discovered. If S = the cosine of the moon's declination, C = its sine, s = the sine of the distance of the place from the pole, c = the cosine, y = the cosine of the angle between the meridians passing through the place and the moon; then from the effect of the moon, $\overline{S\,s\,y + C\,c}^2 \times m$ = the height of the water above the lowest point.

point. Hence this author deduces ten of the most remarkable cases. He shows why small collections of waters are not subject to much tide; and gives two tables for finding the times and heights of the high tides. The reader will here find great satisfaction upon this subject.

Chap. XXXIX. is *upon the Principles of Projection, and the Construction of geographical Maps.* The author here explains the principles of *orthographic*, *stereographic*, and *Mercator's* projection; and then applies them to the construction of the respective maps. He points out the imperfection of these maps, in giving the true representations of countries; and explains the particular utility of the latter construction, in navigation.

Chap. XL. is *on the Use of Interpolations in Astronomy.* The author has here investigated the rule for interpolations, and very clearly explained the principle; and then applied it to a variety of examples. He has also shown, that the rule given by Dr. Halley, for finding the time of the solstice, cannot be depended upon.

Chap. XLI. is *upon the History of Astronomy.* Here the author has traced out the rise and progress of astronomy, giving an account of all the discoveries which have been made in this branch of science, and to whom we are indebted for them. It is divided into the following heads: on the Astronomy of the Egyptians and Chaldeans; on the Astronomy of the Chinese and Indians; on the Astronomy of the Greeks to the Time of Ptolemy; on the Astronomy of the Arabs, Persians, and Tartars; on the Progress of Astronomy, from its Restoration in Europe.

The author having thus completed his valuable work, proceeds in his conclusion to take notice of those extraordinary marks of design in the construction of the universe, which prove so clearly that it could not have owed its formation to chance, but to the contrivance of *Infinite Wisdom.* The proofs here adduced in support of a Deity, are of so strong and satisfactory a nature, that, to a mind open to conviction upon rational grounds, their force is little inferior to demonstration. We cannot, by abridging this part, do justice to the author; but we earnestly recommend it to the serious attention of the reader, as we think it cannot fail to convince him, that the system of the universe is the work of an infinitely powerful, wise, and good Being. We will, however, present the reader with the conclusion.

"If we carry our views up to the firmament of the fixed stars, the power of the Deity will be still more astonishing. Let a man contemplate

plate the starry heavens, and consider those glorious bodies only in respect to number, magnitude, and distance, and it can scarcely fail to convince him of the existence of an Omnipotent Being. By the late improvement of telescopes, the starry system appears to be without bounds; and the greater part of these bodies not being visible to the naked eye, we may conclude that they were not made for our use, nor for the use of any part of our system. They are undoubtedly bodies similar to our sun, appearing so small from their immense distances; for opaque bodies at that distance could not be seen by reflected light. From the uniformity of Nature, in all those parts which we have been able to examine and investigate, we may conclude, that bodies similar to our sun were created for the same cause, that of giving light and heat to the inhabitants of systems of planets surrounding them. We may therefore conceive the whole universe to be filled with created beings, enjoying the bounty of their Creator, and admiring his works. This benevolence of the Deity, in giving life to an almost infinite number of beings, must raise our admiration, till we are lost in contemplating his goodness. That every individual should exist under his protection, and be regularly supplied by his bountiful hand with every thing which is necessary for enjoyment, ought to make us very humble before him. And that every being in the universe should be under his care, and training up here for the further enjoyment of him hereafter, is a thought which, if duly impressed, would penetrate us with the deepest sense of gratitude to our Creator, and excite us to love and obedience. The disappearance of some stars may be the destruction of that system at the time appointed by the Deity for the probation of its inhabitants; and the appearance of new stars may be the formation of new systems, for new races of beings, then called into existence to adore the works of their Creator. Thus we may conceive the Deity to have been employed from all eternity, and thus continues to be employed for endless ages; forming new systems of beings to adore him; and transplanting those beings already formed into happier regions, where they may have better opportunities of admiring his works; and still rising in their enjoyments, go on to contemplate system after system through the boundless universe."

To render this work more valuable, the author has added 51 Tables for facilitating astronomical calculations; with precepts and examples to each. He has also given Dr. Bradley's Catalogue of 389 fixed stars; M. de la Caille's Catalogue of 515 zodiacal stars, and his Catalogue of 307 principal stars; Zach's Catalogue of 381 principal stars, and his Catalogue of the declination of 162 principal stars; and Mayer's Catalogue of 992 principal stars. These Tables and Catalogues are an invaluable treasure to the practical astronomer.

Thus we have finished our account of this truly valuable work; a work embracing every object in astronomy, and executed with an ability which does the highest credit to its author. We therefore recommend it to all lovers of astronomy, as a work in which they will find theory and practice so united, as to form a system calculated to make a complete astronomer.

ART. V. *An Historical Account of those Parishes in the County of Middlesex, which are not described in the Environs of London. By the Rev. Daniel Lysons, M. A. F. R. S. and F. S. A.* 4to. 1l. 11s. 6d. Cadell and Davies. 1800.

THE four volumes of Mr. Lysons, containing an Account of the Environs of London, were severally noticed in our first volume, p. 173; our 6th vol. p. 465; and in our 10th vol. p. 50. The author was induced to the publication of this additional volume from the consideration, that as the description of so large a part of the County of Middlesex was comprised in his former work, and as no history of that county is extant in any perfect form, an account of the remaining parishes must of course be acceptable. It was an additional incitement to his undertaking, that there existed no perfect account of the antiquities of the Honour and Palace of Hampton Court, which form one of the most prominent features, to use the writer's own words, of this additional volume. We did indeed object to the former portion of this elaborate performance, that it must be tedious to many readers to toil through many a long page of names, and catalogues of gravestones, which, though useful for the purpose "of tracing descents and making genealogies", can certainly be deemed of no great importance to the cause of literature, and can at best communicate but a partial and solitary gratification. We adhere nevertheless to those praises which we before have communicated with no scanty hand, and confirm our assertion, that the diligence, the perseverance, and the arrangement, which this work exhibits, prove Mr. Lysons to be peculiarly qualified for the province which he has at once illustrated and adorned.

A description will be found, in this volume, of twenty-two parishes; and it is also elegantly ornamented by seventeen plates.

The plan observed is the same as in the former work, to which this is a necessary appendix. Each parish by itself is described; the boundaries defined; and historical, biographical, and local anecdotes interspersed.

As the account of Hampton Court forms the most material part of the publication; and as this place, according to Mr. Lysons, has been hitherto very imperfectly described, we shall here select our specimen of the method which he has thought proper to observe. This is more peculiarly entitled to attention, because a great part of it is taken from a manuscript, of which but little has been printed.

"After Cardinal Wolsey became possessed of the lease of the manor of Hampton, "he bestowed (says Stow) great cost of building upon it,

it, converting the manſion-houſe into ſo ſtately a palace, that it is ſaid to have excited much envy; to avoid which, in the year 1526, he gave it to the King, who, in recompence thereof, licenced him to lie in his manor of Richmond at his pleaſure; and ſo he lay there at certain times." It appears that Cardinal Wolſey after this occaſionally inhabited Hampton Court (as keeper perhaps of the King's palace); for in 1527, when ſome French Ambaſſadors were in England, the King willing that they ſhould be treated with the greateſt reſpect, ſent them to be entertained by Cardinal Wolſey at Hampton Court. The following account of the entertainment will give the reader an idea of the magnificence of that prelate's eſtabliſhment: "Then was there made great preparation of all things for this great aſſembly at Hampton Court; the Cardinall called before him his principal officers, as ſteward, treaſurer, controller, and clerk of his kitchen, to whom he declared his mind touching the entertainment of the Frenchmen at Hampton Court, commanding them neither to ſpare for any coſt, expence, or travayle, to make ſuch a triumphant banquet as they might not only wonder at it here, but alſo make a glorious report of it in their country, to the great honour of the King and his realm; to accompliſh his commandment, they ſent out eaters, purveiors, and divers other perſons, my Lord's friends, to make preparation; alſo they ſent for all the expert cookes and connyng perſons in the art of cookerie which were within London or elſewhere, that might be gotten to beautify this noble feaſt; the purveiors provided, and my Lord's friends ſent in ſuch proviſions as one would wonder to have ſeen. The cookes wrought both day and night with ſuttleties and many craſty devices, where lacked neither gold, ſilver, nor other coſtly thing meet for their purpoſe: the yeomen and groomes of the wardrobe were buſied in hanging of the chambers, and furniſhing the ſame with beds of ſilk and other furniture in every degree: then my Lord Cardinall ſent me (Mr. Cavendiſh) being his gentleman uſher, with two other of my fellows thither, to foreſee all thing touching our rooms to be nobly garnyſhed: accordingly our pains were not ſmall nor light, but daily travelling up and down from chamber to chambers—then wrought the carpenters, joiners, maſons, and all other artificers neceſſary to be had to glorify this noble feaſt. There was carriage and recarriage of plate, ſtuff, and other rich implements, ſo that there was nothing lacking that could be imagined or deviſed for the purpoſe. There was alſo provided two hundred and eighty beds furniſhed with all manner of furniture to them belonging, too long particularly to be rehearſed, but all wiſe men do ſufficiently know what belongeth to the furniture thereof, and that is ſufficient at this time to be ſaid."

"The day was come to the Frenchmen aſſigned, and they ready aſſembled before the hour of their appointment, wherefore the officers cauſed them to ride to Hanworth, a place and parke of the Kinges, within three miles, there to hunt and ſpend the day untill night, at which time they returned againe to Hampton Court, and every of them was conveyed to their ſeverall chambers, having in them great fires, and wine to their comfort and relief, remaining there untill their ſupper was ready. The chambers where they ſupped and banquetted were ordered in this ſort: firſt the great wayting chamber was hanged with

with rich arras, as all other were, and furniſhed with tall yeomen to ſerve. There were ſet tables round about the chamber, banquetwiſe covered; a cupboord was there garniſhed with white plate, having alſo in the ſame chamber to give the more light, four great plates of ſilver ſet with great lights, and a great fire of wood and coales. The next chamber, being the chamber of preſence, was hanged with very rich arras, and a ſumptuous cloth of eſtate furniſhed with many goodly gentlemen to ſerve the tables, ordered in manner as the other chamber was, ſaving that the high table was removed beneath the cloth of eſtate toward the middeſt of the chamber covered. Then there was a cupboord, being as long as the chamber was in breadth, with ſix deſkes of height, garnyſhed with guilt plate, and the nethermoſt deſk was garnyſhed all with gold plate, having with lights one paire of candleſtickes of ſilver and guilt, being curiouſly wrought, which coſt three hundred markes, and ſtanding upon the ſame, two lights of waxe burning as bigge as torches to ſet it forth. This cupboord was barred round about, that no man could come nigh it, for there was none of all this plate touched in this banquet, for there was ſufficient beſides. The plates that did hang on the walls to give light were of ſilver and guilt, having in them great pearchers of waxe burning, a great fire burning in the chimney, and all other things neceſſary for the furniture of ſo noble a feaſt. Now was all things in a readineſs, and ſupper tyme at hand, the principal officers cauſed the trumpetters to blow to warne to ſupper: the officers diſcreetly went and conducted theſe noblemen from their chambers into the chambers where they ſhould ſuppe, and cauſed them there to ſit downe, and that done their ſervice came up in ſuch abundance both coſtly and full of ſuttleties, and with ſuch a pleaſant noyſe of inſtruments of muſicke, that the Frenchmen (as it ſeemed) were rapt into a heavenly paradiſe. You muſt underſtand that my Lord Cardinall was not yet comen thither, but they were merry and pleaſant with their fare and deviſed ſuttleties. Before the ſecond courſe my Lord came in, booted and ſpurred, all ſodainely amongſt them, and bade them *preface**; at whoſe coming there was great joy, with riſing every man from his place, whom my Lord cauſed to ſit ſtill and keep their roomes, and being in his apparell as he rode, called for a chayre and ſat down in the middeſt of the high paradiſe, laughing and being as merry as ever I ſaw hym in all my lyff. Anone came up the ſecond courſe, with ſo many diſhes, ſuttleties and deviſes, above a hundred in number, which were of ſo goodly proportion and ſo coſtly, that I thinke the Frenchmen never ſaw the like, the wonder was no leſs than it was worthy indeed. There were caſtles with images, in the ſame Paul's church, for the quantity as well counterfeited as the painter ſhould have painted it on a cloth or wall. There were beaſts, birds, foules, and perſonages, moſt lykely made and counterfeited, ſome fighting with ſwords, ſome with guns and croſs-bows, ſome vaughting and leaping, ſome dauncing with ladies, ſome on horſes in complete harneſſe, juſting with long and ſharpe ſpeares, with

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"* An obſolete French term of ſalutation, abridged from *Bon prou vous face*, *i. e.* much good may it do you. See Cotgrave under the word *Preu*. The Italians had *Profaccia* from *Buon pro vi faccia*."

many

many more deviſes. Among all, one I noted was a cheſſe-boord, made of ſpiced plate, with men there of the ſame, and for the good proportion, and becauſe the Frenchmen be very cunning and expert in that play, my Lord Cardinall gave the ſame to a gentleman of France, commanding there ſhould be made a goodly caſe for the preſervation thereof in all haſt, that he might convey the ſame ſafe into his countrey. Then tooke my Lord a bole of golde filled with Ipocraſſe, and putting off his cap, ſaid, I drinke to the King, my Soveraigne Lord, and next unto the King your maſter, and therewith did dryncke a good draught; and when he had done, he deſired the *graund maiſtre* to pledge him, cup and all, the which was well worth 500 markes, and ſo cauſed all the boords to pledge theſe two Royal Princes: then went the cups ſo merrily about, that many of the Frenchmen were faine to be led to their beds. Then roſe up my Lord, and went into his privy chamber to pull off his bootes, and to ſhift him, and then went he to ſupper, and making a very ſhort ſupper, or rather a repaſt, returned into the chamber of preſence to the Frenchmen, uſing them ſo lovingly and familiarly, that they could not commend him too much; and whileſt they were in communication, and other paſtimes, all their liveries were ſerved to their chambers; every chamber had a baſon and an ewer of ſilver, a great liverey pot of ſilver, and ſome guilt; yea, and ſome chambers had two liverey pots, with wine and beere, a boule, a goblet, and a pot of ſylver to drink in, both for their wine and beere; a ſilver candleſticke both white and plaine, having in it two ſizes, and a ſtaffe torche of waxe, a fine manchet, and a cheat loaf. Thus was every chamber furniſhed through the houſe; and yet the cupboords in the two banqueting chambers were not touched. Thus when it was more than time convenient, they were conveyed to their lodgings, where they reſted that night. In the morning, after they had heard maſs, they dined with the Cardinall, and ſo departed to Windſor."

"Henry the Eighth added conſiderably to Cardinal Wolſey's buildings, as appears by the preamble to the act for creating the Honour of Hampton Court, which ſtates, that "it had pleaſed the King of late to erect, build, and make a goodly, ſumptuous, beautiful, and princely manour, decent and convenient for a King, and to ornate the ſame with parks, gardens, and orchards, and other things of great commoditie and pleaſure thereto adjoyning, meet and pertinent to his Royal Majeſty." In the latter part of his reign it became one of his principal reſidences.

"Edward VI. was born at Hampton Court, on the 12th of October, 1537, and his mother, Queen Jane Seymour, died there on the 14th of the ſame month. Her corpſe was conveyed to Windſor by water, where ſhe was buried the 12th of November. On the 8th of Auguſt, 1540, Catherine Howard was openly ſhewed as Queen at Hampton Court. Catherine Parr was married to the King at this palace, and proclaimed Queen on the 12th of July, 1543: her brother, William Lord Parr, was created Earl of Eſſex, and her uncle, Sir William Parr, Lord Parr, at Hampton Court on the 24th of December following: the King was then about to keep his Chriſtmas at this place; where, during the holidays, he received Francis Gonzaga, the

Viceroy

Viceroy of Sicily. Edward the Sixth being at Hampton Court in 1551, created the Marquis of Dorſet, Duke of Suffolk; and the Earl of Warwick, Duke of Northumberland. Philip and Mary kept their Chriſtmas at Hampton Court with great ſolemnity in 1558. "The great hall of the palace was illuminated with 1000 lamps curiouſly diſpoſed; the Princeſs Elizabeth ſupped at the ſame table with the King and Queen, next the cloth of ſtate, and after ſupper was ſerved with a perfumed napkin and plate of confects by the Lord Paget; but ſhe retired to her ladies before the revels, maſkings, and diſguiſings began. On St. Stephen's day ſhe heard matins in the Queen's cloſet, when ſhe was attired in a robe of white ſatin, ſtrung all over with large pearls. On the 29th of December, ſhe ſat with their Majeſties and the nobility at a grand ſpectacle of juſting, when 200 ſpears were broken. Half of the combatants were accoutred in the Almaine, and half in the Spaniſh faſhion." Queen Elizabeth, after ſhe came to the throne, frequently reſided at Hampton Court. She kept her Chriſtmas there in 1572, and again in 1593.

"On the 14th of January, 1603-4, began the celebrated conference between the Preſbyterians and the members of the Eſtabliſhed Church, held before King James as moderator, in a withdrawing-room within the privy chamber at Hampton Court, on the ſubject of conformity. The divines who appeared on the part of the Preſbyterians, were Dr. Reynolds and Dr. Sparks; Mr. Knewſtubs and Mr. Chaderton: on the part of the Eſtabliſhed Church, Archbiſhop Whitgift, Biſhops Bancroft, Matthew, Biſſon, Babington, Rudd, Watſon, Robinſon, and Dove; Drs. Andrews, Overall, Barlow, Bridges, Field, King, &c. All the Lords of the Council were preſent, and ſpoke occaſionally on the ſubject of the conference, which laſted three days. In conſequence of this conference a new tranſlation of the Bible was ordered, and ſome alterations made in the Liturgy.

"King Charles I. retired to Hampton Court, on account of the plague in 1625, when a proclamation was publiſhed, prohibiting all communication between London, Southwark, or Lambeth, and this place. On the 11th of July that year, Paul Rozencrantz, Ambaſſador from Denmark, had his audience at Hampton Court. The Marquis of Bleinville, Ambaſſador from France, about the ſame time, being very deſirous of reſiding during his attendance on the Court in this palace, his petition, ſupported by the earneſt requeſt of the Queen, was at length, with much reluctance, granted; for it was contrary to uſage for an Ambaſſador to be lodged in any of the Royal Palaces. The lodgings aſſigned him "were all thoſe next the river, in the garden, which were ſometimes the Lady Elizabeth's." On the 21ſt of September, an Ambaſſador from Denmark had his audience in the preſence at Hampton Court, although the chapel had been originally aſſigned for it. About the ſame time, an Ambaſſador from Bethlem Gabor, Prince of Tranſilvania, had his audience. "He was received by Lord Compton at the ſecond gate, and there turning up the great ſtairs through the great hall and guard-chamber, the King was already under the State in the Privy Chamber expecting him." On the 11th of October the ſame year, Monſ. de Baſſompierre, Ambaſſador from France, was carried through the great hall to his audience in the pre-

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fence chamber, where the King and Queen ſtood under the State to receive him. Charles I. was brought by the army to Hampton Court, on the 24th of Auguſt, 1647. Here he reſided in a ſtate of ſplendid impriſonment, being allowed to keep up the ſtate and retinue of a Court till the 11th of November, when he made his eſcape, accompanied by Sir John Berkeley, Mr. Aſhburnham, and Mr. Legge.

"It has already been mentioned, that the Honour and Palace of Hampton Court were ſold, in 1651, to John Phelps and others, creditors of the ſtate; but, previouſly to 1657, it came into the poſſeſſion of Cromwell, who made the palace one of his principal reſidences. On the 18th of November in that year, his daughter Elizabeth's marriage with Thomas Lord Falconberg was publicly ſolemnized there. His favourite child, Mrs. Claypoole, died there on the 6th of Auguſt in the following year, and was conveyed with great funeral pomp to Weſtminſter Abbey.

"This palace was occaſionally inhabited by Charles II. and James II. King William, who was very partial to the ſituation, and reſided much at Hampton Court, pulled down a great part of the old palace, which then conſiſted of five quadrangles, and employed Sir Chriſtopher Wren to build on its ſite the Fountain Court, which contains the ſtate apartments. Queen Anne, (being then Princeſs of Denmark) was brought to bed of the Duke of Glouceſter at Hampton Court, July 24, 1689. She reſided there occaſionally after her acceſſion to the throne, as did her two ſucceſſors, George I. and George II. but the palace has never been inhabited by his preſent Majeſty. His Serene Highneſs the Prince of Orange, having quitted his own dominions in the month of January, 1795, in conſequence of the revolution which then took place in Holland, found an aſylum in this palace, where he ſtill reſides with his family." P. 58.

The engravings which accompany this elegant work deſerve the higheſt commendation; and thoſe which repreſent the various parts of Hampton-Court Palace, in particular, will be exceedingly acceptable to the antiquarian. We are by no means among thoſe who are inclined to depreciate the value of topographical labours; on the contrary, we eſteem them uſeful in an eminent degree to hiſtorical reſearch, and other branches of uſeful learning. We would ſometimes perhaps check the too elaborate inveſtigation of minute and trifling objects; and the want of this reſerve is perhaps the only defect which can be imputed to Mr. Lyſons. If this ſmall alloy of our praiſe ſhould be at all unpleaſing to the author, we ſhall not be the leſs inclined to expreſs our ſincere deſire again to ſee his talents and his induſtry exerciſed in ſimilar purſuits; from which a multitude of readers will undoubtedly derive an abundant ſhare of profit and amuſement.

ART.

Art. VI. *The true Hiſtory of the Conqueſt of Mexico.*

(Concluded from our laſt, p. 160.)

WHILE Cortes was thus actively engaged in plundering his own ſoldiers, as well as the Mexicans, a ſtorm was gathering againſt him in a diſtant quarter, which, if properly directed, could not fail to ſtrip him at once of his ill-gotten treaſures, his troops, and perhaps his life. Velaſquez, juſtly enraged at Cortes, for throwing off his dependance on him the inſtant he aſſumed the command, had levied a large body of regular forces, and diſpatched them under Pamphilo de Narvaez, with orders to arreſt Cortes and his principal officers, and ſend them priſoners to Cuba.

The account of this expedition is given with great naiveté and ſpirit by the author. It ended, as every one knows, in the defeat of Narvaez, and the immediate junction of the two armies; and indeed nothing leſs was to be expected from the different diſpoſitions of the two chiefs; Narvaez, raſh, haughty, and unſuſpecting; Cortes, ſupple, wary, and intriguing. The ſoldiers of the former were ſeduced by the emiſſaries of the latter, and the battle was rather a feint than a ſerious engagement.

After the junction, Cortes led back his army, now amounting to near fourteen hundred effective men, by forced marches, to Mexico; where Alvarado, a moſt excellent ſoldier, but actuated by the diabolical ſpirit of his ſuperior, had thrown every thing into confuſion.

"The wheel of fortune making ſudden turns, evil follows cloſely upon good, as was our caſe at preſent, our late ſucceſſes being contraſted by melancholy news from Mexico. We now received intelligence by expreſs from that city, whereby we were informed, that an inſurrection had broken out, and that Alvarado was beſieged in his quarters, which they had ſet on fire, having killed ſeven of his men, and wounded many; for which reaſon he earneſtly called for ſuccour and ſupport. When we received this news, God knows how it afflicted us! We ſet out by long marches for Mexico, leaving Narvaez and Salvatierra priſoners in Villa Rica, under the cuſtody of Rodorigo Rangel, who alſo had directions to collect all the ſtragglers, and to take care of the invalids, of whom there were many. At the moment we were ready to march, arrived four principal noblemen from the court of Montezuma, to lodge a formal complaint againſt Alvarado, for having aſſaulted them when dancing at a ſolemn feſtival in honor of their gods, which he had permitted them to hold, whereby, in their own defence they had been forced to kill ſeven of his ſoldiers. Cortes replied to them in terms not

not the most pleasing, saying he would soon be at Mexico, and put all in proper regulation; with which answer they returned, very little indeed to the satisfaction of Montezuma who felt the insult strongly, many of the natives being killed." P. 206.

Montezuma was perfectly innocent of the tumult, as appears by Alvarado's own confession; yet hear with what insolence the monarch is treated, in consequence of it, by his brutal gaoler.

"Cortes during our march had expatiated to the new comers upon the power and influence he possessed, and the respect with which he was treated in Mexico, and had filled their minds and heightened their expectations, with promises and golden hopes. When on his return therefore he experienced the coldness and negligence of his reception in Tezcuco, and equal appearances thereof in Mexico, he grew very peevish and irritable; and the officers of Montezuma coming to wait upon him, expressing the wish of their Sovereign to see him, Cortes angrily exclaimed, "Away with him! the dog! why does he neglect to supply us." When the captains De Leon, De Oli, and De Lugo, heard this expression, they intreated him to be moderate, and reminded him of the former kindness and generosity of the King. But this seemed to irritate Cortes the more, considering it a kind of censure, and he indignantly said, "What compliment am I under to a dog who treated secretly with Narvaez, and as we see neglects to send provisions?" This the captains admitted ought to be done; and Cortes, confident in the great reinforcement of numbers he had obtained, continued a haughty demeanour. He in this manner now addressed the noblemen sent to him by Montezuma, bidding them tell their master, immediately to cause markets to be held and provisions supplied, and to beware of the consequences of neglect. These lords very well understood the purport of the injurious expressions which he had used, and on their return informed the King of what had passed. Whether it was from rage at the story told by them, or the consequence of a preconcerted plan to fall upon us, within a quarter of an hour after, a soldier entered our quarters, wounded dangerously, and in great hurry, and told us that the whole people were in arms. This man had been sent by Cortes to bring to our quarters some Indian ladies, and amongst them the daughter of Montezuma, whom Cortes, when he marched against Narvaez, had left in the care of their relation the Prince of Tacuba. He was on his return with them when he was attacked by the people who were assembled in great numbers, had broken a bridge upon the causeway of Tacuba, and had once had him in their hands and were hurrying him into a canoe to carry him off for sacrifice, but that he extricated himself from them, with two dangerous wounds." P. 209.

These expressions, however, cost him dear: the patience of the Mexicans was now exhausted, and they arose against their oppressors as one man. The first attempt to suppress them failed; a second was equally unfortunate.

" As ſoon as the next morning dawned we ſallied out with our whole force upon the enemy, being determined if we could not conquer, to make them fear us. The Mexicans came to meet us with their whole force, and both parties fought deſperately; but as the numbers of our opponents were ſo immenſe, and as they conſtantly brought up freſh troops, even if we had been ten thouſand Hectors of Troy, and as many Roldans, we could not have beaten them off; nor can I give any idea of the deſperation of this battle; for though in every charge we made upon them we brought down thirty and even forty, it was of no avail; they came on even with more ſpirit than at firſt, nor could we, by our cannon or fire arms, make any impreſſion on them. If at any time they appeared to give ground it was only to draw us from our quarters, in order to enſure our deſtruction. Then the ſtones and darts thrown on us from the terraces of the houſes were intolerable. But I deſcribe it faintly; for ſome of our ſoldiers who had been in Italy ſwore, that neither amongſt Chriſtians nor Turks, nor the artillery of the King of France, had they ever ſeen ſuch deſperation as was manifeſted in the attacks of thoſe Indians. We were at length forced to retreat to our quarters, which we reached with great difficulty." P. 211.

Cortes became at length ſenſible of his folly, or rather madneſs; and was mean enough to ſolicit the interceſſion of the man whom, in the arrogance of proſperity, he had ſo wantonly inſulted. As this is the laſt time the amiable and unhappy Prince appears on the ſcene, we ſhall give the whole tranſaction.

" Cortes perceiving how deſperate our ſituation was, determined that Montezuma ſhould addreſs his ſubjects from a terrace, and deſire them to deſiſt from their attacks, with an offer from us to evacuate Mexico. He accordingly ſent to the King to deſire him to do ſo. When this was made known to Montezuma, he burſt out into violent expreſſions of grief, ſaying " What does he want of me now? I neither deſire to hear him, nor to live any longer, ſince my unhappy fate has reduced me to this ſituation on his account." He therefore diſmiſſed thoſe ſent to him with a refuſal, adding as it is ſaid, that he wiſhed not to be troubled any more with the falſe words and promiſes of Cortes. Upon this the Reverend Father Fray Bartholome and Chriſtoval de Oli went to him, and addreſſed him with the moſt affectionate and perſuaſive language, to induce him to appear, to which he replied, that he did not believe that his doing ſo would be of any avail, that the people had already elected another ſovereign, and were determined never to permit one of us to quit the city alive. The enemy continued their attacks, and Montezuma was at length perſuaded. He accordingly came, and ſtood at the railing of a terraced roof, attended by many of our ſoldiers, and addreſſed the people below him, requeſting, in very affectionate language, a ceſſation of hoſtilities, in order that we might quit the city. The chiefs and nobility, as ſoon as they perceived him coming forward, called to their troops to deſiſt and be ſilent, and four of them approached, ſo as to be heard and ſpoken to

by Montezuma. They then addreſſed him, lamenting the misfortunes of him, his children, and family, and alſo told him that they had raiſed Coadlavaca Prince of Iztapalapa to the throne, adding, that the war was drawing to a concluſion, and that they had promiſed to their gods never to deſiſt but with the total deſtruction of the Spaniards; that they every day offered up prayers for his perſonal ſafety, and as ſoon as they had reſcued him out of our hands, they would venerate him as before, and truſted that he would pardon them.

"As they concluded their addreſs, a ſhower of arrows and ſtones fell about the ſpot where Montezuma ſtood, from which the Spaniards, interpoſing their bucklers, protected the King; but expecting that while ſpeaking to his people they would not make another attack, they unguarded him for an inſtant, and juſt then three ſtones and an arrow ſtruck him in the head, arm, and leg.

"The King when thus wounded refuſed all aſſiſtance, and we were unexpectedly informed of his death. Cortes and our captains wept for him, and he was lamented by them and all the ſoldiers who had known him, as if he had been their father; nor is it to be wondered at, conſidering how good he was. It was ſaid that he had reigned ſeventeen years, and that he was the beſt King Mexico had ever been governed by. It was alſo ſaid that he had fought and conquered on three occaſions that he had been defied to the field, in the progreſs of ſubjugating different ſtates to his dominion.

"All the endeavours of our Reverend Father Fray Bartholome, could not prevail on the King to embrace our faith, when he was told that his wounds were mortal, nor could he be induced to have them attended to." P. 215.

The fury of the Mexicans increaſed after the death of Montezuma; and it became evident, that nothing but an immediate retreat, or more properly eſcape, from the city, could ſave the remainder of the Spaniſh army. This was inſtantly attempted; and the account of its ſucceſs forms one of the moſt intereſting parts of this extraordinary hiſtory.

"By the time that all this was arranged night drew on. Cortes then ordered all the gold which was in his apartment to be brought to the great ſaloon, which being done, he defired the officers of his Majeſty, A. de Avila and Gonzalo Mexia, to take his Majeſty's due in their charge, aſſigning to them for the conveyance of it eight lame or wounded horſes, and upwards of eighty Tlaſcalans. Upon theſe were loaded as much as they could carry of the gold which had been run into large bars, and much more remained heaped up in the ſaloon. Cortes then called to his ſecretary Hernandez, and other royal notaries, and ſaid, "Bear witneſs that I can be no longer reſponſible for this gold; here is to the value of above ſix hundred thouſand crowns, I can ſecure no more than what is already packed; let every ſoldier take what he will, better ſo than it ſhould remain for thoſe dogs of Mexicans." As ſoon as he had ſaid this, many ſoldiers of thoſe of Narvaez, and alſo ſome of ours fell to work, and loaded themſelves with treaſure. I never was avaricious, and now thought more of ſav-

ing my life, which was in much danger; however, when the opportunity thus offered, I did not omit ſeizing out of a caſket four calchihuis, thoſe precious ſtones ſo highly eſteemed amongſt the Indians; and although Cortés ordered the caſket and its contents to be taken care of by his major domo, I luckily ſecured theſe jewels in time, and afterwards found them of infinite advantage as a reſource againſt famine.

"A little before midnight, the detachment which took charge of the portable bridge ſet out upon its march, and arriving at the firſt canal or aperture of water, it was thrown acroſs. The night was dark and miſty, and it began to rain. The bridge being fixed, the baggage, artillery, and ſome of the cavalry paſſed over it, as alſo the Tlaſcalans with the gold. Sandoval and thoſe with him paſſed, alſo Cortes and his party after the firſt, and many other ſoldiers. At this moment the trumpets and ſhouts of the enemy were heard, and the alarm was given by them, crying out, "Taltelulco, Taltelulco, out with your canoes! the Teules are going, attack them at the bridges." In an inſtant the enemy were upon us by land, and the lake and canals were covered with canoes. They immediately flew to the bridges, and fell on us there, ſo that they intirely intercepted our line of march. As misfortunes do not come ſingle, it alſo rained ſo heavily that ſome of the horſes were terrified, and growing reſtive fell into the water, and the bridge was broken in at the ſame time. The enemy attacked us here now with redoubled fury, and our ſoldiers making a ſtout reſiſtance, the aperture of water was ſoon filled with the dead and dying men, and horſes, and thoſe who were ſtruggling to eſcape, all heaped together, with artillery, packs, and bales of baggage, and thoſe who carried them. Many were drowned here, and many put into the canoes and carried off for ſacrifice. It was dreadful to hear the cries of the unfortunate ſufferers, calling for aſſiſtance and invoking the Holy Virgin or St. Jago, while others who eſcaped by ſwimming, or by clambering upon the cheſts, bales of baggage, and dead bodies, earneſtly begged for help to get up to the cauſeway. Many who on reaching the ground thought themſelves ſafe, were there ſeized or knocked on the head with clubs.

"Away went whatever regularity had been in the march at firſt; for Cortes and the captains and ſoldiers who were mounted clapt ſpurs to their horſes and galloped off, along the cauſeway; nor can I blame them, for the cavalry could do nothing againſt the enemy, of any effect; for when they attacked them, the latter threw themſelves into the water on each ſide the cauſeway, and others from the houſes with arrows, or on the ground with large lances, killed the horſes. It is evident we could make no battle with them in the water, and without powder, and in the night, what elſe could we do than what we did? which was, to join in bodies of thirty or forty ſoldiers, and when the Indians cloſed upon us, to drive them off with a few cuts and thruſts of our ſword, and then hurry on, to get over the cauſeway as ſoon as we could. As to waiting for one another, that would have loſt us all; and had it happened in the day time, things would have been even worſe with us. The eſcape of ſuch as were fortunate enough to effect it, was owing to God's mercy, who gave us force to do ſo; for the very ſight of the number of the enemy who ſurrounded us, and carried

ried off our companions in their canoes to ſacrifice, was terrible." P. 218.

" To revert to Cortes and his companions, when they learned from Alvarado that they were not to expect to ſee any more of our ſoldiers, the tears ran from their eyes, for Alvarado had with him in the rear-guard Velaſquez de Leon, with above twenty more of the cavalry, and upwards of one hundred infantry. On enquiry, Cortes was told that they were all dead, to the number of one hundred and fifty and more. Alvarado alſo told them, that after the horſes had been killed, about eighty aſſembled in a body, and paſſed the firſt aperture, upon the dead bodies and heaps of luggage; I do not perfectly recollect if he ſaid, that he paſſed upon the dead bodies, for we were more attentive to what he related to Cortes of the deaths of J. Velaſquez and above two hundred more companions, thoſe of Narvaez included, who were with him, and who were killed at that canal. He alſo ſaid, that at the other bridge God's mercy ſaved them, and that the whole of the cauſeway was full of the enemy." P. 221.

" Our wounds, having taken cold, and being only bound with rags, were now in a miſerable ſituation, and very painful; we had alſo to deplore the loſs of many valiant companions. As for thoſe of Narvaez, moſt of them periſhed in the water, loaded with gold. Numbers of Tlaſcalans alſo loſt their lives in the ſame manner. Poor Botello too! the aſtrologer! his ſtars bore an evil aſpect, for he was killed with the reſt. The ſons of Montezuma, Cacamatzin, and all the other priſoners, amongſt whom were ſome princes, loſt their lives on this fatal night. All our artillery was loſt, we had very few croſs-bows, only twenty-three horſes, and our future proſpect was very melancholy, from our uncertainty as to the reception we might meet in Tlaſcala, which was our only reſource." P. 223.

" I will now give an account of all our countrymen who loſt their lives in Mexico, at the cauſeway, in battle, and on the road. In five days were killed and ſacrificed upwards of eight hundred and ſeventy ſoldiers, including ſeventy-two of thoſe of Narvaez, put to death together with five Caſtillian women, in a place named Tuſtepeque. One thouſand two hundred and upwards of our allies of Tlaſcala were alſo killed. Juan de Alcantara and two more, who came for the ſhare of the gold aſſigned to them, were robbed and murdered, and if we examine throughout we ſhall find, that all who were concerned with the treaſure came to ill-fortune. Thus it was with the ſoldiers of Narvaez, who periſhed in a much greater proportion than our's did, on account of their having followed the dictates of their avarice." P. 227.

It was natural to ſuppoſe, that ſo fatal an event would have ſecured Mexico from any future attempts on the part of Cortes. But the days of that unfortunate empire were numbered. The Tlaſcalans, who had loſt a number of men, as we have ſeen, in the retreat, were highly exaſperated; and offered to aſſiſt the General, if he would once more march againſt the Mexi-

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cans, with an army of 50,000 of their beſt troops. Beſides this, the news of the firſt ſucceſſes in Mexico, and of the riches of that extenſive empire, had reached every part of the Spaniſh ſettlements in the Weſt-Indies, and even Spain; and volunteers, in conſequence of it, daily flocked to the General, who, in a few months, ſaw himſelf at the head of a more formidable army than any the new world had yet beheld. Thus encouraged and reinforced, he ſet out for the final ſubjugation of the city on the 28th of December, 1520.

The Mexicans were now governed by Guatimotzin, the nephew of their late Emperor; a Prince, worthy of a better fate, if activity, ſkill, courage, intrepidity, and a generous reſolution of periſhing in the defence of his people, could influence the courſe of events. His people too merited all his care: they continued faithful to the laſt; and their exertions in the deſperate and hopeleſs ſiege, againſt a people more numerous than themſelves (for it is mere folly to talk of the Spaniards alone) ſeem almoſt ſupernatural. "For ninety-three days together," ſays Diaz, "were we employed in the ſiege of this great city, and every day and every night engaged with the enemy." Exaſperated at the ſlow advances of his army, Cortes determined to make a grand attack with the whole of the combined forces. This is moſt admirably deſcribed.

"On the next morning therefore, having heard maſs, and recommending ourſelves to God, our three detachments marched againſt the enemy's poſts in their front. Thoſe commanded by Cortes and Sandoval met with leſs violent oppoſition than that which fell to the lot of the diviſion of Alvarado, to which I belonged. In our attack upon the firſt dike, moſt of the Spaniards received wounds, one was killed, and above one thouſand of our allies killed or wounded. Cortes at firſt bore down all before him, and having driven the enemy from a poſt where the water was very deep and the cauſeway very narrow, he was induced to purſue them in their retreat to the city, his Indian allies crouding cloſe after the Spaniards. The enemy induced him by frequent halts and feigned attacks to continue the purſuit, and the cauſeway had been narrowed, to anſwer their deſign. It was the will of our Lord that Cortes and his captains had been ſo negligent as to omit filling the ditch, which they had paſſed. The cauſeway was alſo in ſome parts covered with water, and deep in mud. When the enemy ſaw our Cortes thus run into the trap which they had laid, multitudes in canoes ſallied out againſt him and took him on his flanks and rear, his own veſſels not being able to approach on account of the palliſadoes. It became now neceſſary for the troops to retreat, which they did at firſt with great regularity, but when they came to the narrow paſs I have before mentioned, the difficulty of the ground, with the fury of the attack, from a retreat turned it into a race, our people flying before the enemy without attempting to defend themſelves. Our Cortes uſed every exertion to rally them but in vain; he received a wound in the

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leg from the enemy on board the canoes at the paſs, where they killed ſix of our horſes, and carried off ſeventy-two Spaniards alive. Six chiefs ſeized upon Cortes, but it was the will of God that he ſhould eſcape, for that valiant ſoldier Chriſtoval de Olea, ſeeing his general's danger, flew to his aſſiſtance, as did another brave man named Lema. Olea with his own hand killed four of the ſix Mexican chiefs, gallantly loſing his own life in defence of his general, and Lerma eſcaped with the greateſt difficulty. Other ſoldiers now arrived to the aſſiſtance of our Cortes; amongſt the number was Quinones captain of his guards. They took him out of the water in their arms, and placing him on a horſe, hurried him off from the crowd of enemies, and ſhortly after, his major domo named Chriſtoval de Guzman brought one of his own horſes for him. The enemy followed up their attack with ardour, and the unfortunate Guzman being ſeized by them was carried alive to Mexico. Cortes and the ſhattered remains of his troops, purſued to the laſt, arrived with great difficulty at their quarters, where I will leave them for the preſent, to relate what happened in the diviſion commanded by Alvarado.

" After our firſt attack, wherein we defeated the enemy, as we were advancing, we were met by freſh troops in great parade, bearing plumes of feathers, and devices on their ſtandards. When we came near them they threw down before us five bleeding heads, crying out to us that they were thoſe of Cortes and his officers, and that we ſhould meet the ſame fate with our companions; they then marched up, and fighting us foot to foot, compelled us to retreat. We as uſual called to our allies to clear the way for us, but in the preſent caſe there was no occaſion; the ſight of the bloody heads had done it effectually, nor did one of them remain in the cauſeway to impede our retreat. Before we arrived at our quarters, and while the enemy were purſuing us, we heard their ſhrill timbals, and the diſmal ſound of the great drum, from the top of the principal temple of the god of war, which overlooked the whole city. Its mournful noiſe was ſuch as may be imagined the muſic of the infernal gods, and it might be heard at the diſtance of almoſt three leagues. They were then ſacrificing the hearts of ten of our companions to their idols. Shortly after this the king of Mexico's horn was blown, giving notice to his captains that they were then to take their enemies priſoners, or die in the attempt. It is impoſſible to deſcribe the fury with which they cloſed upon us when they heard this ſignal. Though all is as perfect to my recollection as if paſſing before my eyes, it is utterly beyond my power to deſcribe; all I can is, it was God's will that we ſhould eſcape from their hands, and get back in ſafety to our poſt. Praiſed be his for his mercies, now, and at all other times!" P. 295.

This attempt, which coſt the Spaniards near an hundred men, and the allies many thouſands, was the laſt of an active kind. Moſt of the Tlaſcalans retired in diſguſt, and Cortes muſt have raiſed the ſiege, had not an Indian, fatally for his country, adviſed him to turn it into a blockade; which he was well enabled to do by his brigantines, which commanded the lake. In

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conſequence of this ſtep. Mexico was deprived of all its ſupplies, and a moſt dreadful famine took place, and carried off the inhabitants by thouſands. It now became neceſſary for Guatimotzin to eſcape from the city, and try his fortune on other ground: he was intercepted, and taken priſoner; and with him fell the Mexican empire, never more to riſe! With the account of his reception by Cortes, we ſhall cloſe our extracts from this faſcinating work.

"Cortes alſo prepared a table with refreſhments, to receive his priſoners. As ſoon as they appeared, he went forward to meet them, and embracing Guatimotzin, treated him and all his attendants with every mark of reſpect. The unfortunate monarch, with tears in his eyes, and ſinking under affliction, then addreſſed him in the following words. "Malintzin! I have done that which was my duty in the defence of my kingdom and people; my efforts have failed, and being now brought by force a priſoner in your hands, draw that poinard from your ſide, and ſtab me to the heart." Cortes embraced, and uſed every expreſſion to comfort him, by aſſurances that he held him in high eſtimation for the valour and firmneſs he had ſhewn, and that he had required a ſubmiſſion from him and the people at the time that they could no longer reaſonably hope for ſucceſs, in order to prevent further deſtruction; but that was all paſt, and no more to be thought of; he ſhould continue to reign over the people, as he had done before." P. 311.

The manner in which this deteſtable hypocrite kept his promiſes, was by inſtantly permitting the Monarch to be thrown, bound hand and foot, upon live coals, for a fraud of which he alone was palpably guilty; and, ſoon after, dragging him into a remote part of the country, and hanging him like a dog on a tree by the road ſide. Guatimotzin's laſt words were: "Malintzin! (ſo the Mexicans called Cortes) now I find in what your falſe words and promiſes have ended—Why do you thus unjuſtly take my life? May God demand of you this innocent blood!" P. 405. Certainly if, as Dr. Robertſon ſays, Cortes has been admired and celebrated by paſt ages, it is time that juſter ſentiments ſhould take their turn, and that he ſhould be devoted to the ſcorn and execration of poſterity!

To return to the author. He continues his amuſing narrative, through many ſucceeding pages, with unabated intereſt. How it has happened that the cold, declamatory, and faithleſs narrative of Antonio Del Solis ſhould be naturalized in this country, while the invaluable pages of this honeſt veteran were only known by Dr. Robertſon's extracts, we cannot take upon us to ſay. Poſſibly the rudeneſs of the ſtyle might repel the common reader; and, indeed, it required much knowledge of the Spaniſh tongue to fit the author for an Engliſh ear. This knowledge, however, the ingenious tranſlator poſſeſſes in an

eminent degree; and, while we warmly recommend the "True Hiſtory of the Conqueſt of Mexico" to the notice of our readers, we cannot refuſe our tribute of applauſe to the fidelity, ſpirit, dexterity, and judgment, with which ſo important a work has been finally made our own.

ART. VII. *A Letter to* **** *******, *Eſq. on Buonaparte's Propoſals for opening a Negociation for Peace; in which the Britiſh Guarantee of the Crown of France to the Houſe of Bourbon, contained in the Triple and Quadruple Alliances, and renewed by the Treaty of* 1783, *is conſidered; together with the Conduct of our national Parties relating to it. By J. Brand, Cl. M. A. &c. &c.* 8vo. 85 pp. 2s. Rivingtons. 1800.

WHETHER, in the various revolutions that may ſtill take place in France, an opportunity will ariſe for the interpoſition of Great Britain to reſtore a lawful government to that country, is beyond the reach of human foreſight; but that we have a right, nay, that it would be our duty, if circumſtances favoured ſuch a meaſure, to ſupport the cauſe of the unfortunate Houſe of Bourbon, is, we think, incontrovertibly eſtabliſhed by Mr. Brand, in the tract before us.

After ſome acute and juſt obſervations on the probable ſincerity of Bonaparte, in his pacific meſſage, and the neceſſity, which his ſituation ſeems to impoſe, of foreign war, the author combats the aſſertion, which is ſo ſtrongly urged by the oppoſers of government, and admitted by many of its ſupporters, that the reſtoration of the monarchy of France is a meaſure to which we were "called by no obligation, for which no Britiſh intereſt can be pretended." The argument by which he oppoſes this doctrine we will ſtate in his own words.

"The moraliſts tell us, that there is the ſame moral relation between one people and another, as between man and man: that it is a national crime to plead intereſt againſt an expreſs ſpecific national compact, when the caſus fœderis takes place: and that the crime is much aggravated, when the article of the compact is matter of ſpecial moral obligation, antecedent to the formal agreement. As, for inſtance, when one nation having received a high benefit from another, binds itſelf by a written compact, in caſe of neceſſity, to return that benefit. And it is by ſuch an obligation that we were bound, at the commencement of the

the war, to aſſiſt by arms in the reſtoration of the houſe of Bourbon; no extreme neceſſity, moral or phyſical, reſtraining us.

" Nothing can be more clear than that we are under an expreſs obligation of this kind: this I will firſt ſhow; and, afterwards, that it is of the higher or moral nature deſcribed.

" By the ſecond article of the laſt definitive treaty with France, dated September 3, 1783, " the triple alliance of the Hague of 1717, and the quadruple alliance of London, 1718," (with other treaties therein ſpecified) are declared to ſerve as the baſis of that treaty; and for this purpoſe, *they were both renewed and confirmed in the beſt form**."

" Theſe treaties, therefore, were in full force when the unfortunate Louis XVI. was formally depoſed. The Proteſtant ſucceſſion to the throne of Great Britain, and that of France in the deſcendants of the French branch of the houſe of Bourbon, had been recogniſed by the ſovereigns of the two kingdoms mutually, at the treaty of Utrecht: but by the ſeventh article of the triple alliance of 1717, it is ſtipulated, that " if the kingdoms (of France or England) be *diſturbed by inteſtine quarrels, or by rebellions on account of the ſaid ſucceſſions, or under any other pretence whatever*, the ally thus in trouble ſhall have full right to demand the ſuccours therein above-mentioned," that is to ſay, France or England was to furniſh 8000 foot and 2000 horſe, each to the other, on ſuch demand. And by the fourth article of the quadruple alliance, ſigned in 1718, to which England, France, Holland, and THE EMPEROR were parties, England and the two other powers " promiſe to guarantee and defend *the right of ſucceſſion to the kingdom of France*† *againſt all perſons whatſoever, who may preſume to diſturb the order of the ſaid ſucceſſion.*"

" Thus at the laſt treaty of peace with a king of France, and ſubſiſting at the time of his depoſition, we " renewed and confirmed in the beſt form," a ſpecific engagement to ſuccour him on demand, with a force of 10,000 men againſt all " *rebellions*;" excited " *under any pretence whatſoever.*" A right to which aid, by our act, remained in him as long as the treaty ſubſiſted. And his helpleſs ſituation, cut off from the poſſibility of appealing to the faith then given him, was the moſt ſolemn of demands." P. 17.

Mr. Brand then proceeds to ſhow that, " without ſpecial compact, this aid was a debt from this country to that unfortunate monarch; and therefore, not having been diſcharged, remains exigible by his heir, whenever it can be effectively paid to him." To prove this aſſertion, he ſtates the circumſtances under which the triple and quadruple alliances were made, from which it appears, that all the immediate ad-

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" * New Annual Regiſter, 1783, Public Papers, p. 99.

" † Mr. Burke's Three Memorials on French Affairs, Appendix, note by editor: the letter-writer has long expected a much more important diſcuſſion of theſe articles than he is able to give: but as he looks upon the occaſion of it to be gone by, he applies them to a ſtill remaining uſe."

vantage

vantage of the mutual guarantee was on the ſide of Great Britain; he alſo adverts to the conduct of France in the year 1717, and infers,

"that the ſolemn adoption of the whole of both the treaties in that ſubſiſting with the unfortunate Louis, ſtrictly obliged us, at the time of his depoſition and impriſonment, to have concurred with the ſtipulated force in an attempt for his preſervation and reſtoration, or placing his ſucceſſor on the throne after he was murdered."

On the ſame ground (of the quadruple alliance) the Emperor,

"being obliged to take arms to ſuccour the King on an actual attack, the ſpirit of his obligation called upon him to keep his preparations in the ſame ſtate of forwardneſs with thoſe of the conſpirators; and he was in full right to form alliances for that purpoſe."

Our ſpace will not permit a detail of the arguments by which this poſition is ſupported, and the objections to it refuted. That objection which ariſes from the conduct of France during the American war is fully diſcuſſed, and particular ſtreſs is laid on the ſolemn renewal of the treaties of 1717 and 1718 by that of 1783, the preliminary articles of which were never, *on that ground*, objected to by Mr. Fox; who afterwards (when Miniſter) included that guarantee in the definitive treaty. On the conduct of that gentleman, in now attempting to procure a parliamentary declaration contrary to that guarantee, there are ſome ſtriking, and, to our apprehenſion, unanſwerable remarks. The author alſo replies at large to thoſe who urge, that

"the ambition and inſidious policy of the Princes of the Houſe of Bourbon furniſh the cleareſt demonſtration, that the intereſt of Great Britain can never be promoted by their reſtoration to the monarchy of France."

In this part he ſhows the ſtrong ground there is for the opinion of thoſe who have argued, "that the rulers of the Republic have been conſtantly incapable of maintaining the relations of amity with other ſtates." This train of argument naturally brings him to an examination of the character and conduct of Bonaparte; to whom "the conſular conſtitution has given an authority, much greater than that of the depoſed directory," and whoſe character will therefore be more fully impreſſed on the meaſures purſued by the Republic. The inference deduced from this detail is, that

"it is not only defenſible, but neceſſary and right, to call the friends of their country to look with ſolicitous apprehenſion to the events of a peace, ſigned by the ſame hand which guaranteed the ſtates of Venice

nice and Genoa, and, almoſt before the ink of the ſubſcription was dry, ſubſcribed the inſtruments of their annihilation."

This topic is enlarged upon with ability, and concludes this ingenious and intereſting Letter.

Although we do not, perhaps, go the whole length of Mr. Brand's reaſonings on this important queſtion, nor adopt his concluſions to their full extent, yet we think he has ſhown, by convincing arguments, that the reſtoration of the Bourbons, far from being an unjuſtifiable object to Great Britain, was required both by good faith and ſound policy, had it been practicable; and that a peace with the preſent government of France, if haſtily and incautiouſly made, might be attended with ſtill greater evils than are likely to ariſe from the further continuance of war.

Art. VIII. *Maurice's Indian Antiquities. Vol. VII.*

(Concluded from our laſt, p. 117.)

AFTER having preſented to the view of his readers the picture of the wealth of India, and the magnificence of its kings, before its palaces and pagodas were plundered by Mohammedan uſurpers; a picture, juſtified by the united accounts of ancient writers who have treated concerning that remote region, and the neceſſary conſequence of the immenſe commerce carried on with its inhabitants by thoſe of the rich empires that on every ſide environed it, Mr. Maurice proceeds to give a general view of its Literature, and of the Arts and Sciences that flouriſhed among the Indians in thoſe very early periods. Without a conſiderable advance in ſcientific attainments, he juſtly obſerves, many of the rich manufactures of India, and ſome of the articles of higheſt requeſt in commerce could not have been fabricated. The diamond of Golconda could not have received its poliſh, nor the gold and ivory of its ſplendid marts have been wrought into thoſe elegant forms that gave luſtre and beauty to the cabinets of Aſiatic Princes; *Architecture* in India could not have raiſed her head with ſuch ſublime grandeur, as is viſible in their pagodas; *Geometry* could not have formed thoſe vaſt and regular tanks that every where abound in India; nor *Aſtronomy* have conſtructed thoſe amazing cycles which, by French ſceptics, have been ſo falſely vaunted as ſubverſive of the Moſaic and Chriſtian chronology. Under

der diſtinct heads, the origin and progreſs of theſe ſciences, as known to the Indians, are ſucceſſively traced, and their very high antiquity accounted for by ſuppoſing that, in this peaceful and ſecluded region, long flouriſhed a conſiderable portion of the wiſdom of the Noachidæ, derived from their antediluvian progenitors. Hence no wonder that the arts made ſo rapid a progreſs in India, nor that its original ſyſtem of juriſprudence, before it was corrupted by the artful Brahmin in many points, bore ſo near a reſemblance to that of the Hebrews. Some of theſe ſhall be ſpecified hereafter; at preſent, let us attend to their progreſs in Science: and, as a ſpecimen of the author's method of treating the ſubject, we ſhall inſert what he obſerves in regard to their Chemiſtry.

"Thoſe who, from the earlieſt periods, have been devoted to a ſuperſtitious veneration of the element of FIRE, thoſe who gave to their pagodas the form of pyramids and cones, to imitate the ſolar beam, and on whoſe altars a ſacred flame for ever blazed, could ſcarcely fail of being intimately acquainted with its wonderful properties, which in fact were the ſource of that admiration and reverence. It was their acquaintance with its active pervading principle and energy which induced them to idolize FIRE as the ſoul of the material world; its hallowed beam, their phyſical theology taught them, emaning from the ſolar orb, firſt gave animation and motion to univerſal nature; and, from ſome mutilated tradition of a better theology, they regarded fire as the great CHEMIST that was finally to diſſolve the univerſe and reduce it to aſhes. In fact, they conceived the orbs of heaven to be formed of a kind of ætherial fire, and that they floated in a circumambient luminous fluid, which they conſidered as a fifth element, and denominated the AKASS. I have had frequent occaſion to obſerve that their ſuperſtitious veneration for this element probably commenced, during their reſidence in Chaldæa, with the firſt corruption of the pure patriarchal theology; and, according to the Indian hiſtory*, devout pilgrims, as well in memorial of their origin as of this their primæval devotion, ſtill reſort to Hierapolis in Syria, and pay their devotions at the two JWALA-MUCHIS, or *ſprings of Naptha*, the one not far from the banks of the Tigris, the other on the flaming plain of Baku, on the borders of the diſtant Caſpian Sea, where the prieſts of the ſun watched night and day the never-dying flame, ſuppoſed to have been kindled by his own ray.

"Of the powerful agency of FIRE, the Aſiatics could ſcarcely avoid entertaining the moſt awful conceptions, ſince its tremendous effects were often too diſtinctly viſible in that torrid climate, where the broad flaſhes of the tropical lightning fired their loftieſt foreſts, and the globe of electric flame levelled their proudeſt temples with the duſt. They alſo ſaw it in the burſting volcano that ſhook to the centre their

"* Mr. Wilford on Egypt and the Nile, in Aſiatic Reſearches, vol. iii, p. 297."

mountains

mountains of broadeſt baſe, and filled whole provinces with deſolation and diſmay.

" Obſerving with anxious and fearful attention the wonderful operations of nature by the proceſs of fire, in the melted minerals that rolled in torrents down the ſides of the flaming mountain, in their reſiſtleſs courſe ſweeping away every intervening object, or aſſimilating it with its own ſubſtance, the ancient inhabitants of Aſia endeavoured to imitate her ſupreme analyzing power, and very early commenced the practice of chemiſtry. To what extent, indeed, that primitive race knew the art of decompounding and combining bodies by means of fire, it is impoſſible to aſcertain; but, without being conſiderable adepts in this ſcience, neither could Tubal Cain,—that Tubal Cain, whoſe high antiquity and whoſe reſembling name plainly mark him for the Vulcan of Pagan mythology; for, they thought, and one might almoſt think with them, that the inventor of the ſcience of chemiſtry could ſcarcely be leſs than a god,—have been the inſtructor of every artificer in braſs or iron; nor the Indian Viſvacarma, the active ſubſtitute of Agni, the Hindoo god of fire, have forged the arms of the Devatas, thoſe miſſile weapons of fire in the Puranas denominated AGNEE-ASTRA, and made uſe of in the Satya, or firſt age of the world. The uſe of fire-arms, in the earlieſt periods, opens a wide field for reflection, in many reſpects, ſince it proves that the Indians knew how to apply the ſalt-petre and ſulphur vivum, with which their plains abound, to the purpoſes of war, and formed out of them a compoſition which, if not actual gunpowder, was of ſuch a nature as gave to bodies a projectile motion. Mr. Halhed expreſsly denominates it *gunpowder*, and gives an intereſting account of the invention in his preface to the Gentoo Code.

" A modern author of much celebrity* has very ingeniouſly attempted to prove that the ancients were actually acquainted, in very early periods, with the chemical proceſs of making *gunpowder*, and inſtances the invention of Salmoneus, with which he is ſaid to have imitated the thunder and lightning of Jupiter, in proof of his aſſertion. What is, however, much more to our preſent purpoſe, he cites Themiſtius, to prove that the Indian Brahmins encountered one another *with thunder and lightning* launched from an eminence; and Philoſtratus, in evidence, that, when attacked by their enemies, they did not leave their walls to fight them, but darted upon them miſſile weapons, in noiſe and effect reſembling πρηστῆρας και βροντας, *lightning and thunder*. By theſe weapons were evidently meant the fire-ſhaft, or rocket, deſcribed by Mr. Halhed; and to theſe we may add the artificial thunder and lightning uſed in their cavern-imitations." P. 671.

In further proof of their metallurgic, as well as aſtronomical ſkill, Mr. M. produces the following curious paſſage from the Life of Apollonius, by Philoſtratus.

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* Mr. Dutens.

" *Apol-*

" *Apollonius cum Jarcha Brachmane ſecreto philoſophatus, muneris loco ab eo tulit annulos ſeptem,* TOTIDEM PLANETARUM DICTOS NOMINIBUS, *quos ſingulos geſtaret per ſubjectos planetis dies; ſc. ut annulum* AUREUM *geſtaret die ſolis,* ARGENTEUM *die lunæ,* FERREUM *die Martis,* HYDRARGYRINUM *die Mercurii, die Jovis* STANNEUM, ÆNEUM *die Veneris, et* PLUMBEUM *die Saturni, quod ſingulis planetis ſingula reſpondeant* METALLA."

The author now proceeds to adduce other arguments for the Indians having been in very early periods excellent chemiſts. The medicinal drugs for which they were ever ſo celebrated, and particularly by thoſe which were antidotes to the venomous bites of the numerous claſſes of Indian ſerpents; their being able to extract from roots and minerals the beautiful dies with which, according to Pliny, the productions of the Indian loom were annually, and are to this day ſo gaudily impreſſed; their manufactories of pottery and porcelain, painted with colours equally vivid, and eſpecially their *vaſa murrhina*, whatever was the compoſition*, ſo coveted by the luxurious Romans; and their immemorial uſe of the proceſs of diſtillation, by which they obtained not only the intoxicating liquor called *bang*, but all thoſe rich oils and fragrant balſams which the vegetable kingdom ſo abundantly produces in that luxurious garden of the greater Aſia. With the ſubſequent extract, in which he appeals to the ancient Inſtitutes of Menu for the truth of the exiſtence of theſe arts among them, twelve hundred years before Chriſt, the age of that production, we ſhall conclude our ſtrictures on this particular diſſertation.

" Theſe are eſſential branches of chemical ſcience; and, that they actually exiſted at this early period in Hindoſtan, every body will be convinced who attentively turns over the pages of Menu's Inſtitutes in the chapters that have reference to their mechanical arts and yet unrivalled manufactures. In thoſe pages we find them, as I have truly ſtated in my Diſſertation on the Commerce of this ancient people†, engraving on the hardeſt ſtones, and working in the moſt difficult metals; giving the moſt beautiful poliſh to the diamond, an art ſuppoſed not to be known till the 15th century; enchaſing in gold, and working in ivory and ebony, with inimitable elegance. In weaving, ſpinning, and dying; in all the more ingenious devices appertaining to the reſpective occupations of the joiner, the cutler, the maſon, the potter, and the japanner; in executing the moſt curious cabinet and filligree work in general; in drawing birds, flowers, and fruits, from the book of nature with exquiſite preciſion; in painting thoſe beautiful chintzes annually brought into Europe, that glow with ſuch a variety of colours, as brilliant as they are laſting; in the fabrication of

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* See note in p. 112 preceding.

† Vol. vi. p. 363."

thoſe

thoſe ornamental vaſes of agate and chryſtal, inlaid with the richeſt gems, that conſtitute ſo large a portion of the ſplendid merchandize of India with the neighbouring empires of Aſia; in ſhort, in whatever requires an ingenious head or a ductile hand, what people on earth, in thoſe remote or in theſe modern times, has ever vied with the Indians?

"The ſelection of a very few paſſages from thoſe celebrated Inſtitutes, ſince the *Vedas* are not yet acceſſible, will be ſufficient to prove the truth of the preceding ſtatement. With reſpect to their ſkill in exploring *mines* and fabricating *metals*, in *enchaſing* in gold, in working in *ivory*, in *piercing gems*, and in *dying*, we read;

"Day by day muſt the king, though engaged in forenſic buſineſs, conſider the great object of public meaſures, and inquire into the ſtate of his carriages, elephants, horſes, and cars, his conſtant revenues and neceſſary expenſes, *his mines of precious metals, or gems*, and his treaſury." Inſtitutes, p. 243.

"Of brilliant *metals*, of *gems*, and of every thing made with ſtone, (as *pots* or *vaſes*,) the purification ordained by the wiſe is with aſhes, water, and earth." P. 137.

"A *golden* veſſel, not ſmeared, is cleanſed with water only; and every thing produced in water, as coral-ſhells or pearls, and every ſtony ſubſtance, and a *ſilver* veſſel, not *enchaſed*." Ibid.

"Veſſels of *copper*, *iron*, *braſs*, *pewter*, *tin*, and *lead*, may be fitly cleanſed with aſhes, with acids, or with water." Ibid.

"Utenſils made of *ſhells*, or of *horn*, of *bones*, or of *ivory*, muſt be cleanſed by him who knows the law, as mantles of *cſhuma* are purified." Ibid.

"In page 261, we find puniſhments ordained "for mixing impure with pure commodities, for *piercing* fine gems, as diamonds or rubies, and for *boring pearls* or inferior gems improperly."

"All woven cloth, *dyed red*, cloth made of Sana, of cſhuma bark, and of wool, *even though not dyed red*, are prohibited the mercantile Brahmin." Ibid.

"That the ancient Indians alſo knew how, by fermentation, to obtain ardent ſpirits is evident from the frequent prohibition of intoxicating liquors enjoined on the Brahmin tribe.

"*Inebriating liquor* may be conſidered as of three principal ſorts; that extracted from dregs of ſugar, that extracted from bruiſed rice, and that extracted from the flowers of the Madhuca: as one, ſo are all; they ſhall not be taſted by the chief of the twice-born." P. 320.

"There are ſcarcely any of the mechanical branches of trade, eſpecially thoſe of a more coſtly kind, in which a knowledge of chemiſtry is not more or leſs neceſſary; and theſe have ever flouriſhed throughout India in earlier times and in a higher degree of perfection than in any other country of Aſia. In ſhort, the philoſopher wanted chemiſtry for experiment; the artiſt for practice, in a thouſand different ways. It opened the path of the former into the inmoſt receſſes of nature, and taught him to imitate her various and wonderful power of reſolving, ſeparating, combining, and tranſmuting, the elementary particles of matter that compoſe the vaſt globe which we inhabit. It enabled him to account for phænomena otherwiſe utterly inexplicable; he no longer beheld with ſuperſtitious horror the burſting volcano,

the

the *aurora borealis*, and other terrific meteors; he ſoon learned himſelf to roll the thunder and launch the lightning of Jove; he ſtole fire from heaven, and lighted up, in the laboratory, a creation of his own. The latter matured the projects and realized the hopes of the philoſopher. By practical chemiſtry he extended the bounds of mechanic ſcience, he widened the field of commerce, and ſtrengthened the bands of ſocial intercourſe." P. 687.

The Diſſertation on the JURISPRUDENCE OF INDIA, being the final diviſion of this volume and of the work, unfolds to the legal enquirer a ſyſtem of government, and of laws, widely different from thoſe prevalent in Europe at this period of refined ſentiment and poliſhed manners. If, in ſome inſtances, his aſtoniſhment will be excited by their ſublimity and wiſdom, in others his indignation will be rouſed by their apparent abſurdity and barbarity; he muſt, however, diveſt himſelf of prejudice, and calmly reflect on the remote date to which the Inſtitutes lay claim; the rude and almoſt ſavage ſtate of mankind, when many of them were promulged, requiring a proportionate degree of ſeverity; the unlimited deſpotiſm of eaſtern monarchs, and the crafty policy of a tribe of deſigning prieſts, placed, by the laws of Menu, in a ſtation even ſuperior to ſovereignty itſelf. Though therefore, here and there, throughout the code, appear manifeſt veſtiges of *patriarchal* wiſdom in legiſlation, and of equity in deciſion, it cannot be denied that far more numerous traces may be found in it of capricious and ſanguinary tyranny, as the Nimrods of Aſia ſucceſſively aroſe to deface the tables of thoſe equitable laws which regulated the conduct of the virtuous Shem, and his purer progeny. The ſubſequent extract from this Diſſertation diſplays the writer's ſentiments on the very oppoſite features which, in this reſpect, Menu's Inſtitutes exhibit; and their original title of MENUMSRITI, or *Laws remembered from Menu*, ſhould, during the peruſal of them, be ſtill retained in memory, ſince that very title evinces with what eaſe, and freedom from detection, the groſſeſt interpolations may have taken place in the body of the code itſelf.

"In every retroſpect on the ancient Hindoo government it will be obſerved, that, while its politic legiſlator held out to perſevering virtue and patient obedience the moſt alluring rewards, it aſſumed the moſt inflexible aſpect towards criminals of every deſcription. To temporal puniſhments the moſt dreadful, and to corporeal mutilations the moſt ſanguinary, in order to impreſs his mind with deeper reverential awe, were added all the terrors of the ſpiritual anathema, tormenting

dæmons and the *gehenna of gnawing ſerpents*; for that is the true Hindoo hell, and demonſtrates the intimate connection of its theological ſyſtem with that ſublimer one, of which, in its leading features, it is an evident perverſion. What is not a little ſingular in this code, theſe preſent puniſhments and future terrors are often denounced againſt crimes comparatively trivial, with as much violence as againſt offences of the deepeſt enormity; in ſhort, the ſtern dogmas inculcated by it, ſanctioned by the combined authorities of heaven and earth, allowed of no relaxation in the ſevere diſcipline which it enjoined whether in moral or civil concerns. It was the awful manifeſto of the deity; and, both in its ſublimeſt and leaſt important injunctions, the ſtricteſt obedience was alike indiſpenſable. "PUNISHMENT," ſays the Hindoo code, "is the magiſtrate; puniſhment is the inſpirer of terror; puniſhment is the nouriſher of the ſubjects; puniſhment is the defender from calamity; puniſhment is the guardian of thoſe that ſleep; puniſhment, with a black aſpect and a red eye, terrifies the guilty*." Conſonant to this maxim, the laws of Draco himſelf were not more deeply engraved in blood than many of the precepts in this tremendous code. Theſe ſanguinary maxims it is impoſſible to aſcribe to Menu: what was *remembered* from that legiſlator was, we may conclude, only *ſeverely juſt*, but not cruel; we may reaſonably refer to him all that is mild and humane in theſe Inſtitutes, and ſome neceſſary precepts of a more rigorous nature; but, as his progeny degenerated, as the people gradually became more corrupt, the princes more deſpotic, and the Brahmins more powerful, it was thought neceſſary to add new and more terrible laws to thoſe which, in the primitive ages, were deemed ſufficient to control the diſturbers of the public tranquillity. The hypotheſis on which this work and that of Mr. Bryant have conſtantly proceeded, and both of which record the invaſion of India in early periods, and the conqueſt of the virtuous Shemites by the daring and nefarious Cuthite race, will ſufficiently point out to the attentive reader the period of this great national change, and the fatal cauſe of this general depravity.

"It ſhould ſtill be remembered, however, that many of the laws inculcated in the Brahmin code are in a high degree liberal and humane, founded on the practice and deciſions of the earlieſt ages, when, as yet, no ſyſtem of juriſprudence was committed to writing. Many alſo of the civil inſtitutions, enumerated in it, go back to the days of Noah, though moſt have been dreadfully perverted; for, I muſt repeat in this place what has been frequently aſſerted in this work, and, indeed, forms in ſome degree the baſis of it, that in the ancient world there were certain grand and primitive cuſtoms diffuſed univerſally over all nations; cuſtoms founded on the general conſent and original creed of mankind, confirmed by immemorial laws and ſanctified by pious traditions; cuſtoms which probably flouriſhed in their full vigour and purity, under the domeſtic patriarchal roof of Noah,

* Halhed's Code of Gentoo Laws, cap. 21. ſect. 8.

before

before the diſperſion, which paſſed into all nations with the firſt coloniſts, and were obſerved in their vigour and purity, or debaſed and degraded in every country, according to their rectitude in adhering to, or depravation in receding from, the inſtitutions of their primæval anceſtors. For the aſpect of unrelenting ſeverity aſſumed in general by legiſlative codes of very high antiquity, it may be urged as ſome degree of palliation, that the crimes, againſt the commiſſion of which they were principally meant to guard, are not ſuch as generally ſpring up among mankind in an aſſociated and civilized ſtate; but ſuch dreadful offences as men ſcarcely emerged from barbariſm, and under the influence of all the unbridled paſſions which agitate to tempeſt the human boſom, may be ſuppoſed capable of perpetrating: inceſt of the deepeſt dye, plunder and robbery, midnight murder, and the violation of virgin beauty. Againſt theſe crimes, ſo fatal to infant ſtates, it was neceſſary to raiſe the ſtrongeſt rampart which the terror of legal authority could erect againſt them, and the extreme neceſſity of the occaſion but too often juſtified their being *written in blood.*" P. 823.

With reſpect to thoſe moſt ancient precepts in the volume of Inſtitutes, that bear ſo ſtriking a ſimilitude to ſome in the Hebrew code, and have conſequently afforded occaſion of imaginary triumph to the enemies of Chriſtianity, as if the latter were borrowed by Moſes, through an Egyptian medium, from the Indian legiſlator, Mr. M. contends that nothing leſs than ſuch ſimilitude could be expected, ſince the Moſaic and Indian codes originally flowed from the ſame ſource, *holy and inſpired men.* The religious dogmas inculcated in them, therefore, could not fail to be equally pure and ſublime; while the mere civil precepts, which they contained, were thoſe eſtabliſhed by the united influence of tradition and cuſtom over all the countries of the eaſt; and in all the colonies that ſucceſſively migrated from the parent region of Chaldæa towards more diſtant climes; even from that remote period when the great MENU, or NOAH, flouriſhed, and the greateſt part of Aſia remained under patriarchal juriſdiction. With an extract or two, exhibiting a few of thoſe parallel precepts, and the general ſanguinary feature of the Hindoo puniſhments, we ſhall conclude theſe extended ſtrictures. In reſpect to the ſimilitude of ſome of the injunctions, the reader will judge how nearly they approach, from the following quotation.

"One of the moſt remarkable precepts in this code is that ſo congenial with the Levitical law, that a brother ſhall marry the *widow* of the *deceaſed brother*, and raiſe up ſeed to him; this law, however, is declared to be obſolete in this miſerable Cali age. Inſtitutes, p. 363. Another of its ordinances, which alſo affords a ſtriking reſemblance to the code of Moſes, doubtleſs founded on the practice of the primitive ages, and ordained as a memorial of the great atonement, is the cere-

mony of the *ſcape-horſe*, which is ordained to be celebrated in a public aſſembly of the Hindoo tribes; and the horſe, after many myſtic rites, like the *ſcape-goat* of the Hebrews, and we may add the *red heifer* of the Egyptians*, is driven with execration into the deſerts, and ſuppoſed to be loaded with the ſins of the exonerated nation†.

"An *eye for an eye and a tooth for a tooth*, appears to have been the rigid maxim of the ancient Hebrews; and it is here affirmed, that, with whatever limb an offence is committed, that limb ſhall the king amputate, for the prevention of ſimilar crimes. Inſtitutes, p. 232.

"The trial by various kinds of water ordeal, which ſo repeatedly occurs throughout this code, as the criterion of guilt and innocence, forcibly reminds us of the ſimilar trial ordained, by the Deity himſelf, for the detection or acquittal of adultery by the *bitter waters of jealouſy*. Numb. v. 30. The preſcribed diet and ſtrict attention enjoined in regard to animals clean and unclean, as well as the purifications of women and of men, after contact with a deceaſed perſon or any object that imparts defilement, have alſo a very ſtriking reſemblance with thoſe enjoined in the Levitical code. Thoſe in particular that have relation to bodily impurity, from touching a dead body, are enumerated, in almoſt ſimilar words, in the nineteenth of Numbers; a circumſtance for which I have already endeavoured to account. Though ſlavery be allowed, the crime of *men-ſtealing* is equally interdicted in the Hindoo and Levitical code. See Deut. chap. xxiv.

"In ſhort, the whole office," ſays Mr. Halhed, "as well as the ſacred pre-eminence of the Brahminical tribe, is almoſt an exact counterpart of that of the Levitical. The Levites were particularly forbidden wine; ſo are the Brahmins. The Levites were more than others enjoined to avoid the contact of all uncleanneſs; ſo are the Brahmins. The Levites were to aſſiſt the magiſtrate's judgment in difficult caſes; ſo are the Brahmins. And, in every other reſpect, the reſemblance might well authorize a ſuſpicion, that they had originally ſome remote affinity to each other, though conjecture cannot poſſibly trace the ſource of the connection." In anſwer to this remark, I beg leave to expreſs a hope that I have effectually traced that ſource, by a traditional channel to a primæval patriarchal code." P. 837.

The laſt paſſage we ſhall cite relates to the unrelenting ſeverity of the Indian code in criminal caſes, though it muſt be owned that ſeverity is ſometimes exerted in caſes where no deep ſtain of guilt ſeems to be attached to the delinquent; however, while we peruſe their writings, the different education, habits, and manners of this ſingular nation, ſhould ever be borne in mind, which will prove the means of reconciling apparent contradictions, and mitigating what might otherwiſe be accounted vindictive and cruel.

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* Herodotus, lib. ii. cap. 39.

† See Halhed's Gentoo Code, Pref. p. 20.

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"An adultreſs is condemned to be *devoured alive* by dogs in the public market-place. Inſtitutes, p. 236. In the next ſentence, the adulterer is doomed to be bound on an iron bed, *heated red-hot*, and there to be burned to death. Ibid. But, what is not a little remarkable, for the ſame crime, a Brahmin is only to be puniſhed with *ignominious tonſure*. P. 237. He, who has committed *inceſt*, is doomed to be extended on a red-hot iron bed, or be made to embrace, till he die, the *red-hot iron image* of a woman. P. 322. Of night-robbers it is ordained, that the hands be firſt lopped, and that they afterwards be fixed on a ſharp ſtake, *i. e.* impaled. P. 281. The witneſs, who gives falſe evidence, ſhall be faſt bound under water, in the ſnaky cords of Varuna, for a hundred years. P. 199. Naked and ſhorn, tormented with hunger and thirſt, and *deprived of ſight*, ſhall the ſame man go with a potſherd to beg food at the door of his enemy. P. 201.

"For inſulting a Brahmin with invectives, an iron ſtyle, ten fingers long, ſhall be *thruſt red-hot down his mouth:* for offering only to inſtruct him in his profeſſion, *boiling oil* ſhall be dropped into his mouth and ears. P. 224. For ſtealing kine, belonging to prieſts, the offender ſhall inſtantly loſe *half of one foot*. P. 231. An aſſaulter of a Brahmin, with *intent* to kill, ſhall remain in hell for a *hundred* years: for actually ſtriking him with the like intent, a *thouſand*. As many ſmall pellets of duſt as the blood of a Brahmin collects on the ground, for ſo many thouſand years muſt the ſhedder of that blood be tormented in hell. P. 336. But, though ſuch frequent exemptions occur in reſpect to the Brahmins, deſcended from heaven, a portion of the immortal gods, none are made in favour of KINGS; and we cannot but admire the rigid ſpirit of impartial juſtice that declares, where a man of inferior birth ſhall be fined *one pana*, the king, who ought to be the fountain of honour and equity, for the ſame offence ſhall be fined a *thouſand*. P. 232.

"Several very ſanguinary perſonal inflictions elſewhere occur; and, among other ſevere precepts, it is ordained that, if a man be guilty of groſs fraud in trade, the magiſtrate ſhall cruſh his hand, noſe, and teeth: if he repeat that fraud, the magiſtrate ſhall cut him into pieces with *a razor*. P. 245. Women, murdering their huſbands or children, ſhall have their ears, noſe, hands, and lips, cut off, and afterwards be expoſed, if not pregnant, to be killed by cows: if they attempt to do it by poiſon, the puniſhment decreed is to have a large ſtone faſtened round their neck, and themſelves thrown into the river. P. 306. Theft of goods is puniſhed with, in the firſt inſtance, cutting off the hands; in the ſecond, with crucifixion. P. 248. For ſtealing a woman, the criminal ſhall periſh extended on a plate of red-hot iron. Ibid. For ſtealing an elephant, a horſe, camel, or cow, one hand and one foot of the criminal ſhall be amputated. P. 249. Even the Brahmin that ſteals is, with great ſeverity, puniſhed corporally or baniſhed, but never put to death. P. 245. Unlawful games are puniſhed with a fine and corporal puniſhment, at the will of the magiſtrate: fraudulence at play, with the loſs of two of the fingers. P. 289." P. 842.

Thus have we proceeded, with more than uſual minuteneſs of obſervation, through the volumes of this meritorious publi-

cation. Satisfied that the author's intentions, in compoſing them, were of the beſt kind; applauding his zeal, and admiring his perſeverance, we have not been forward to cenſure either the errors of a too exuberant diction, or thoſe other defects which are unavoidable in works of deep and diſtant reſearch, where the ground is treacherous, and the track devious and obſcure. We wiſh him the full reward of his labours; and are happy in having at all contributed to the circulation of his work, and the diffuſion of his fame.

ART. IX. *The Favourite Village. A Poem. By James Hurdis, D. D. Profeſſor of Poetry, Oxford.* 4to. 6s. Biſhopſtone Suſſex printed, at the Author's own Preſs. 1800.

THE ſubject of this Poem is of the moſt pleaſing and intereſting nature. There never was a perſon perhaps, however favoured by fortune, diſtinguiſhed by genius, or exalted by ambition, who did not ſeek, with ſatisfaction, ſome interval of leiſure to review the gay and buſy ſcenes of childhood and of youth. This is the pleaſing object of the preſent compoſition; and if we are not often ſurpriſed with extraordinary vigour, or delighted with the more elevated efforts of the poetic art, we accompany the author with a complacency of mind, which is never abated by meanneſs, nor interrupted by any ſerious cauſe of diſapprobation. We do not know whether the poet will be pleaſed or otherwiſe at the obſervation, that he ſeems to have taken Cowper for his model. The mind which is conſcious of native worth and dignity, diſdains the idea of following any pattern whatever. But originality of conception and execution can be the lot of but few; and the diſcuſſion and deſcription of ſimilar ſubjects, and the repreſentation of ſimilar ideas, particularly where there is any reſemblance of talents, will unavoidably betray ſtrong features of reſemblance. Dr. Hurdis has divided his work into Four Books, to each of which its particular Argument is prefixed. The firſt is occupied by the deſcription of the poet's native village, his paternal dwelling, the pleaſures of early ſummer, hay-making, the corn-fields in July, the ſea in a ſtorm, and in a calm. The ſecond Book deſcribes the pleaſures of the favourite village in autumn, the harveſt, the delights of the evening walk at this ſeaſon, the equinoctial gale, with contempla-

tions on the fall of the leaf. The third Book exhibits the pleaſures of the favourite village in winter, the winter tempeſt, the winter's walk, froſt, ſnow, Chriſtmas and its pleaſures, ſymptoms of ſpring, lengthened days, thoughts on the firſt bloom which appears. From this part we have ſelected the following ſpecimen, which will not ſuffer from a compariſon with Cowper.

" Meantime what *pleaſure* yields the rural walk?
Delights it not to paſs the threſher's cloſe,
What time with inſtant wing from their ſcant meal
Of winnowed draff the ſparrow ſwarm upſpring?
The mingled hurry of their ſounding plumes
How ſtartles it the ear, while they alert
Along the hedgerow ſhower, or ſit aloft,
And from the ſummit of the leafleſs elm
Exceſſive chirpings pour; fond parliament,
Where all are ſpeakers, and none ſits to hear!
" In thick and horrent coat no longer ſleek,
With heels unclipp'd and ſhaggy main promiſs,
In his lone corner ſtands the leering colt,
At leiſure reliſhing his ſcanty meal
Of thin up-ſhaken forage. To the cow,
That with a wiſhful look his feaſt ſurveys,
At fearful diſtance fixed from his white eye
Reverſed, he flaſhes indignation ſtrong
And peremptory menace, crouching cloſe,
And trampling looſe on his vindictive heel,
With ſullen down-laid ear. Not far remote,
Round the ſweet remnant of the hoarded rick
Sliced to a core, or ſolitary wain
In the ſtill bottom of the ſhelter'd vale
For their ſubſiſtence placed, convenes the flock
Of their approaching meal-time duly aware.
Eagerly throng they, as of yore they trooped
In the dry ſummer's eve, with hurried bell
And duſt provoking tread, to village pool
Or valley trough, from the near well ſupplied.
Subdued by hunger, the poor feathery tribes
Small dread of man retain, though wounded oft,
Oft ſlain, or ſcared by his reſounding tube.
The fieldfare grey, and he of ruddier wing,
Hop o'er the field unheeding, eaſy prey
To him whoſe heart has adamant enough
To level thunder at their humble race.
The ſable bird melodious from the bough
No longer ſprings, alert and clamorous,
Short flight and ſudden with tranſparent wing
Along the dyke performing, fit by fit.
Shudd'ring he ſits, in horrent coat outſwoln.

Deſpair

Deſpair has made him ſilent, and he falls
From his loved hawthorn, of its berry ſpoil'd
A waſted ſkeleton, ſhot through and through
By the near aiming ſportſman. Lovely bird!
So end thy ſorrows, and ſo ends thy ſong.
Never again in the ſtill ſummer's eve,
Or early dawn of purple-veſted morn
Shalt thou be heard, or ſolitary ſong
Whiſtle contented from the watery bough,
What time the ſun flings o'er the dewy earth
An unexpected beam, fringing with flame
The cloud immenſe, whoſe ſhower-ſhedding folds
Have all day dwelt upon a deluged world.
No, thy ſweet pipe is mute, it ſings no more.
" High on the topmoſt branches of the elm
In ſable converſation ſits the flock
Of ſocial ſtarlings, the withdrawing beam
Enjoying, ſupperleſs, of haſty day.
" Half ſtarved, and petrified, the pigeon mopes
With bloated plumage on the dove-houſe tile,
And ſeems forgetful of his amorous coo
And note of love profound. No more he ſtarts
With loud applauding wing from his huſh'd cove,
Nor ſweeps with ſwift career the ſnowy down.
" But moſt of all ſubdued, or fearful leaſt
Of man's ſociety, with ruddy breaſt
Againſt the window beats, ſagacious bird,
The robin. At the door half opened left,
Or by the gale unlatch'd, or narrow paſs
Of air-admitting caſement, or (to him
Sufficient port) the ſplintered aperture
Of attic pane demoliſhed, with a flirt
Enters the fledged intruder. He has left
His haunt divine, the wood-houſe and the barn,
A feathery mendicant made bold by want,
And every little action aſks aloud,
Alms the moſt indigent might well afford,
A drop of water and a crumb of bread.
Timid and ſleek upon the floor he hops,
His every feather clutch'd, all ear, all eye,
And, ſpringing ſwift at the firſt ſound he hears,
Thumps for diſmiſſion on the healthy pane.
Sweet beggar, no. Impenetrable glaſs
Has clos'd around thee its tranſparent cage,
Eſcape denying. Satisfy thy need,
And, having fed, be free. Beneath my chair
Sit budge, a feathery bunch; upon its ſtaves
Poliſh thy clattering beak; with head revers'd
Dreſs every plume that decks thy plain ſurtout,
And either pinion of thy ſlender wing;
With bridled bill thy ruddy boſom ſmooth,

And,

And, all performed, delight me, if you wilt,
With a faint ſample of contented ſong,
Conciſe and ſweet. Then flit around the room,
Cheerful though ſilent, ſeizing with an air
Each crumb diminutive which the laſt meal
Drop'd unperceiv'd, and the religious broom
Unconſcious left upon the woven floor,
Or which the hand of charity lets fall
Not grudging. Banquet here, and ſleep to night,
And, when thy morning meal is finiſh'd, fly;
Nothing unwelcome if thou dare return,
And daily ſeek the hoſpitable feaſt
Strewed to invite thee on the caſement ledge." P. 119.

The Fourth Book is employed in the repreſentation of the Pleaſures of the Favourite Village during Spring; the general Appearance of Nature; the Pleaſures of Travelling at this Seaſon; the Song of Birds; the Appearance of the Swallow; the Garden, with ſuch other pleaſing ſubjects as Nature pourtrays, and this particular ſeaſon inſpires. The author, in this portion of his work, ſeems to riſe with his ſubject, and is peculiarly animated and impreſſive. The following paſſage, among innumerable others, is alike charming for its ſimplicity and truth.

" Now yields the flock to the bard's curious eye
Peculiar *pleaſures*. Often let me mark
The ſullen ewe's authoritative ſtamp
Where'er the ſheep-dog paſſes. Let me ſmile
At her deluded ſenſe, what time her lamb,
By the bleak ſeaſon ſlain, his welted coat
Yields to the flayer, and the raviſh'd twin
Of ſome fond mother in the coarſe diſguiſe
Appears looſe-coated, and uſurps his dug.
Dull fool! how ill perceives thy ſtupid eye
The palpable impoſture! Let me hear
The morning uproar of the fleecy folk,
What time, vociferous, their tardy march
With baying curs impatient their rude lord
To the green paſture urges. Loud enquires
The bleating mother for her ſunder'd lamb,
As loud complaining for his mother loſt.
With quick infallible perception ſhe,
Amid the mingled ontery, hears diſtinct
His ſlender ſhrill entreaty. He remote,
With nicety that ſhames our groſſer ſenſe,
Her voice acknowledges, and through the crowd
Winds his inſulted way. She, provident,
Her milky treaſures for his lip reſerves,
Butting intruders with a frown away.
At length he finds her, and with bended knees,

Emblem

Emblem of innocence and filial grace,
His plenteous meal receives, and bleats no more." P. 151.

Dr. Hurdis ſhows himſelf, beyond all diſpute, to be a very accurate and diſcerning obſerver of the ſcenes of Nature. The great diſtinction of this publication, ſeems rather to be eaſe and ſimplicity than force and energy. It is a very pleaſing performance; and though, from its very nature, it cannot have the charm of novelty, it will revive and reinvigorate, in every lover of rural beauty, thoſe ideas which time cannot obliterate, nor the buſtle of the world deſtroy; which, while any portion of memory, any ſpark of ſenſibility remains, cannot fail to excite a penſive complacency, intimately connected with innocence, with virtue, and with happineſs.

ART. X. *An Eſſay on the Principles of Population, as it affects the future Improvement of Society. With Remarks on the Speculations of Mr. Godwin, M. Condorcet, and other Writers.* 8vo. 396 pp. 6s. 1798.

SOME writers, who have been eminently inſtrumental in the ruin which we ſee now deſolating the fineſt countries in Europe, have contributed their parts thereto, by exhibiting highly finiſhed pictures of the happineſs and perfection to which ſociety might be brought by ſchemes of their own; by the adoption of which, want and miſery would be removed from man. The ſame end has been attempted here, and by the ſame means, by Godwin and his followers. In this period, when the moſt extravagant opinions are found to gain multitudes of proſelytes, and to produce evils which, at another ſeaſon, it would be chimerical to apprehend from them, they are not to be paſſed by with that inattention, to which a merited contempt would then conſign them.

That wiſdom and virtue would ameliorate the general ſtate of mankind, we all own; but this is too ſcanty a canvas for delineating the beautiful ideas of theſe writers: they have diſcovered that our ſpecies has a noble quality, never perceived before—that is, *perfectibility*. The ſyſtem is this.

To attain the ſtate of perfection, it is abſolutely neceſſary to do away want and miſery; and, as theſe are generated by poverty and ſubordination, the former will be deſtroyed by the equalization of property, and the latter by the ſubſtitution of the law of reaſon inſtead of coercion; or the repreſſion of crimes by puniſhments, that is, municipal law: and thus man would

would be placed in the road to the perfection of his nature, moral and organic.

For property being equalized, as ſuppoſed above, every man would be furniſhed with the neceſſaries of life, by the labor of a very ſhort part of every day; and philoſophize during the remainder. Then the reign of reaſon and univerſal philanthropy would be eſtabliſhed, and the pretended expedience of that of coercion be completely done away. At that deſirable period, if want might otherwiſe threaten ſome more numerous family, in the beneficence of others, whoſe members were fewer, and from their ſurplus, they would always be ſecure of a ſupply. On a particular point, of ſome conſequence indeed, the leading doctors of this ſchool are not agreed; one ſect maintaining that, in our ſtate of moral perfection, the paſſion between the ſexes will become extinct; the other, that morals would become purified by ſimply "getting rid of their corrupt and degrading auſterity" on this head.

On our organic perfectibility, there is another conſiderable difference between them: the great maſter of one of theſe ſects, Condorcet, maintains, that human life may be ultimately extended to a duration exceeding in length any aſſignable period; or become, as he terms it, indefinite. But although Condorcet was an eminent mathematician, yet Godwin, who is at the head of the Perfectioniſts here, ſuſpects that, by ſome error, either in his formula or proceſs, he has aſſigned the effect of perfectibility too low; and he thinks there is a probability, that we may become abſolutely immortal. He holds alſo, that the degrading neceſſity of ſleep will be annihilated, when the ſpecies arrives at the ultimate point of perfectibility.

We would not ſpare a line, to extract from the Eſſay before us the brain-ſick reveries of the Academician or the Gallomaniſte, if the defence of the beſt intereſts of ſociety did not on other accounts require, that they and their ſupporters ſhould meet the whole contempt that is their due.

The writer of this Eſſay, whom we underſtand to be a Mr. Malthas*, ſets himſelf ſeriouſly to refute this doctrine of perfectibility. He argues thus: a people to whom want of neceſſaries is unknown, will at the leaſt multiply with celerity, equal to that of the inhabitants of the ſtates of North America, or will double their numbers in twenty-five years; and if,

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* A tract of this author, on *the High Price of Proviſions*, was noticed in our laſt, p. 208.—The preſent work has been delayed by having been ſubjected to the examination of a very ſkilful and profound judge, but too much occupied to command his time.

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by an equal diviſion of property, the inhabitants of England, whom he eſtimates at ſeven millions, were to be placed in this ſtate, at the end of twenty-five years they would amount to fourteen; of fifty, to twenty-eight; and of ſeventy-five, to fifty-ſix millions; but the product of this country at preſent no more than ſuffices its inhabitants: and if it be admitted that, by improvements of ſkill, ſoil, and univerſal incloſure, in twenty-five years it might be doubled, and ſuffice for fourteen millions, its augment, in the next equal period, would not be more than equal to that of the former, or ſuffice for twenty-one millions; nor, at the end of the third period, would there be in the kingdom food for more than twenty-eight millions, or half the number the inhabitants would increaſe to. Hence he concludes, that our population would be conſtantly augmented in a geometrical, and our product in an arithmetical progreſſion only; and the former would ſoon arrive at a term when its proper increaſe muſt be ſtopped, or thoſe who are born muſt periſh for want of food.

What he obſerves of the firſt progreſſion being geometrical, in the caſe he puts, is true, although he has founded it on authorities that will not ſupport it*. But he has laid down as an

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* The ſalubrity of a country being taken as conſtant, its product increaſing as the demand, and the age of marriage of the inhabitants the ſame, the births therein in every year will be in a conſtant multiple to the population at the beginning thereof; which call s: the number of deaths will alſo be a fixed multiple of s: let now the former multiple exceed the latter, and their difference be = n; this difference will be alſo fixed to the end of time; the ſociety will be increaſing; and its number having been s, the augment at the end of the firſt year will be n s: and its number at the end of the term will be $s + n s = s \times \overline{1 + n}^{1}$. The augment of the ſecond year will be $s \times n \times \overline{1 + n}^{1}$; and its number at the end thereof $s \times \overline{1 + n} \times \overline{1 + n}^{1}$, or $s \times \overline{1 + n}^{2}$. In like manner the augment of the third year will be $s \times n \times \overline{1 + n}^{2}$, and its final population $s \times \overline{1 + n}^{2} + s \times n \times \overline{1 + n}^{2} = s \times \overline{1 + n}^{3}$. Here the population at the end of each year, forms a ſeries of geometrical progreſſionals. It is to be obſerved, that the ſucceſſive augments of population alſo form a ſeries of ſuch progreſſionals, being in the years 1, 2, 3, 4, s n, $s n \times \overline{1 - n}^{1}$, $s n \times \overline{1 + n}^{2}$, and $s n \times \overline{1 + n}^{3}$, reſpectively.

Now if at the end of a certain number of years the population becomes ſtationary in a certain part of the country, continuing progreſſive at the old rate in the remainder, the augment of the next year will be leſs than it otherwiſe would have been, and the ſeries of augment

an hypotheſis, that products will be increaſed by equal quantities in equal periods; and, ſo brought forward, ſpeaks of it as a demonſtrated principle. We do not deny, but that the increaſe of population muſt be ultimately ſtopped by the recurrence of want of food, granting to the advocates of the Agrarian diviſion of land all the impoſſibilities they introduce among their poſtulates; yet it appears certain, that this want will not of neceſſity recur, at ſo early a period as the eſſayiſt aſſigns: for, by giving up the uſe of fermented liquors, the land for bread-corn would be doubled, or ſupport fourteen millions: and, by a change of the conſumption of bread-corn for potatoes, and ſome improvement in the keeping of them, according to Smith, the ſame land could ſupport forty-two millions. Cultivation by the ſpade, with ſuch a population, would ſupercede that of the plough; beaſts of draft be almoſt diſpenſed with; and the dung of animals for food, reared in a greater proportion, would furniſh manure. Something extraordinary alſo is to be reckoned, for improvements in tillage, when it ſhall be the ſole employment and ſtudy of men. The combined effect of all theſe augmentations of food would carry us nearly to the end of the third period of twenty-five years, if the cauſes not here conſidered would not infallibly cauſe both population and product inſtantly to fall into a moſt rapid decline, when the diviſion firſt took place.

We have then a long and tedious application of the doctrine of the two progreſſions, to the ſucceſſive ſtates of human ſociety; that of hunters, ſhepherds, and cultivators. The author *ſeriouſly* proves alſo, that no arguments are to be deduced from analogy, or the apparent qualities of man, to prove he may become immortal; that the paſſion between the ſexes will become extinct; and that we ſhall ever be able to ſubſiſt without

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augment be no longer a geometrical progreſſion; and that law of increaſe will alſo ceaſe to take place, in the ſeries expreſſing the whole population. In America, population is obſerved to be ſtationary in great towns, and parts fully ſettled; its increaſe is in the back ſettlements, therefore its inhabitants muſt ceaſe to increaſe in a geometrical progreſſion, or become doubled in twenty-five years; or thoſe remote from the coaſt muſt be multiplied with a celerity, not uniform as taken above, but with a celerity perpetually accelerated, whereby that part of the people muſt increaſe more rapidly than in geometrical progreſſion, which deſtroys this writer's aſſumption; and this, if it take place, muſt be owing to cauſes, which have nothing to do with the regular courſe of the multiplication of the ſpecies, and therefore are to be taken as accidental; and, as ſuch, the accounts of American population lend no ſupport to the general propoſition of the writer.

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ſleep: and if here in ſome places we might praiſe the ingenuity of ſome of his arguments, or in others the neatneſs of a philoſophical ſtyle, we ſhould be obliged to add that ingenuity or ſtyle are miſapplied to ſuch ſubjects. We ſhall not however refrain from noticing, and with approbation, a great part of the ſixteenth chapter of this Eſſay, where the author cenſures a fundamental error in the principle of Dr. A. Smith; that every increaſe of the ſtock (monied ſtock) of a ſociety, is an increaſe of the fund for the maintenance of labour.

Our readers may expect from what precedes, that Mr. M. is an enemy to the idea of perfectibility; but in this they will be deceived: he denies it to the human ſpecies indeed, but liberally confers it upon every particle of matter. He conſiders "the creation as a proceſs neceſſary to awaken inert chaotic matter into ſpirit [a great chemical apparatus] to ſublimate the duſt of the earth into ſoul, to elicit an etherial ſpark from a clod of clay." In another place, he makes the world to be the furnace of a pottery, "for the formation of mind," by baking; and thence infers, "that many veſſels will neceſſarily come out of this great furnace in wrong ſhapes; theſe will be broken and thrown aſide as uſeleſs: while thoſe veſſels which are full of truth and lovelineſs, will be wafted into happier ſituations, nearer," &c. &c. P. 247. We no longer, when we follow the poet*, "trace" with grief the degraded, but "noble duſt of Alexander, till we find it ſtopping a bung-hole;" when philoſophy aſſures us, that "the loam" which was made of it, may, by this new proceſs for the formation of mind, become even the ſoul of a conqueror equally illuſtrious.

> How charming is *divine philoſophy!*
> Not harſh and crabbed, as dull fools ſuppoſe,
> But muſical as is Apollo's lute†.

ART. XI. *Oratio in Theatro Collegii Regalis Medicorum Londinenſis, ex Harveii Inſtituto, habita Die Octob.* xviii, *An. M.DCCC, ab Henrico Vaughan, M. D. Medico Regio extraordinario.* 4to. 18 pp. White, Fleet-Street. 1800.

IN this elegant compoſition the author deprecates, in a nervous and feeling manner, all attempts to ſeparate claſſical and philoſophical knowledge from the ſtudy of medicine, and

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* Hamlet, act v, ſcene 1. † Milton's Comus, l. 480.

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hence points out the neceſſity of paſſing through thoſe preliminary ſteps, required by the rules of our univerſities, prior to entering on the practice of an art, allowed on all hands to be one of the higheſt importance and difficulty. After dwelling on this part of his ſubject, in a proper and impreſſive manner, he gives a ſhort ſketch of the characters of the founder of the College, and of thoſe who have ſince improved it by their donations, or adorned it by the ſplendour of their talents; and ſhows that they who, in their youth, had laid the deepeſt and beſt foundations, and excelled in literature, became afterwards the moſt eminent in their profeſſion. Deſcending to the preſent times, he concludes with elegant and well deſerved encomiums on the characters of Dr. Heberden, and Sir George Baker, living monuments of the excellence of the Inſtitution, which the Oration is intended to celebrate. This part, as peculiarly well calculated to mark the ability of the author, and above others grateful to us, as praiſing thoſe who ſo eminently deſerve every ſpecies of commendation, we ſhall with pleaſure lay before our readers.

" Atque hìc loci, pro more mihi liceret Orationi hodiernæ finem facere; quandò verò unde initia cœperim in memoriam revoco; quando non modò honeſtam illam mecum reputo, ſed neceſſariam ferè medicinæ cum literis et philoſophiâ conjunctionem, nequeo Illuſtriſſimum Virum prætermittere, qui vivo exemplari ſuo ad majora nos provocat atque incendit. Vidiſtis eum nuperrimè ſummum apud vos magiſtratum ſummâ cum laude tenentem; et dum eo munere fungebatur, noviſtis Pharmacopœiæ renovandæ quam totum ſe dederit.—Audiviſtis eum, hâc ipſâ ex cathedrâ, incorruptâ Romanæ dictionis ſanitate, et eloquentiâ Ciceronianæ ætatis non indignâ, noſtrorum Medicorum æterna ſtatuere monumenta. Scripta ejus in manibus atque in deliciis habetis, quæ ſivè rei propoſitæ explicationem, et, quæ vera dicitur, Philoſophiam ſpectes, ſive verborum pondera et venuſtates, inter pulcherrima collocanda ſunt, ne dicam Medicinæ ſolùm, ſed univerſæ eruditionis ornamenta. Inter aliâ teſtari licet libellum egregiè ſcriptum de Catarrho et Dyſenteriâ, morbis ejuſdem anni epidemicis—et etiàm Diſſertationes illas de Colicâ Pictonicâ—in quibus ſingularis morbi hiſtoria ab omni ferè antiquitate ad hæc uſque tempora deducitur, et ejus cauſa non niſi ſimplex et una eſſe monſtratur. At mitto plura, et mori Antiquorum obſequor, qui non niſi Solis occaſu Heroibus ſuis ſacra faciebant.

" Cum autem de virtute nondum ex oculis ſublatâ apud nos agitur, ecquis eſt, Auditores, cui non mentem ſtatim ſubeat Vir ille egregius, multiſque nominibus colendus, qui ſpatio vitæ ultrà communem vivendi conditionem protracto, et æqualibus fere ſuperſtes nec ingenio ſuo acri et acuto, nec ſubtili judicio, nec rerum memoriæ, nec amori literarum, nec denique pietati in hanc domum etiamnùm ſuperfuit:—Ille, nimirùm, cui artem exercenti Medicorum gens adſurgebat omnis—quem omnes in antiquâ literaturâ verſati imprimis habent—quem Phyſici

Phyſici agnoſcunt ſuum. Talem virum et vivere, et valere, et noſtrum eſſe nobiſmet gratulari licet. Quid memorem *Acta Collegii Medicorum* (neſcio quo malo fato intermiſſa) ipſo auctore primùm inſtituta eſſe, ipſo duce incepta? Aut quid collaudem aureas iſtas obſervationes, non aliundè quam ex naturâ et experimento hauſtas, quas ille in paginas iſtas, tanquam in commune medicinæ ærarium conjecit? Sed me reprimo, ne rei captus dulcedine, in areâ tam late patenti nimis ultrà terminum excurram.

"Valeas! itaque fortunate Senex, otioque literato, et doctorum hominum colloquiis, et vitæ tuæ anteactæ recordatione diù perfruaris! inſigne Medicis exemplum relicturus, amplam dicendi materiam Oratori." P. 13.

It is not eaſy to determine whether the juſtneſs of the ſentiments, or the elegance of the Latinity, be the more remarkable in this Oration; both however appear in a degree very highly creditable to the writer, who himſelf affords an additional illuſtration of the precepts he enforces. In the apoſtrophe to Dr. Heberden, the "Valeas! itaque fortunate Senex,"—, &c. is one of thoſe paſſages which cannot be read without ſtrong feeling of their pathetic energy. The praiſes beſtowed throughout derive peculiar force from their characteriſtic propriety, as well as the ſtyle in which they are expreſſed.

ART. XII. *Conſiderations on the Coronation Oath, to maintain the Proteſtant Reformed Religion, and the Settlement of the Church of England, as preſcribed by Stat. 1. W. and M. c. 6. and Stat. 5. Ann. C. 2. Second Edition, with Additions. By John Reeves, Eſq.* 8vo. 2s. 6d. Wright. 1801.

HOW much the public attention is directed to the ſubject diſcuſſed in this able pamphlet, is ſufficiently apparent, from its having paſſed through two editions in the ſhort interval of a fortnight. A moſt important queſtion, involving every thing which can be ſuppoſed dear to an Engliſhman and a Proteſtant, is here diſcuſſed without any thing approaching to aſperity, either againſt the Catholics as a party, or againſt any individual whatever. Neither will there be found any very ſtrong declaration about the inexpediency of admitting the claims of the Catholics, any further than the obligation to preſerve the law and conſtitution eſtabliſhed in the time of King William.

The whole, indeed, may be conſidered as a law-argument, confined to ſtatutes, the law of the land, the ſpirit and the letter

letter of the conſtitution. The whole ſeems to turn upon the part which we ſhall quote. If this is not juſt, the reſt muſt fall to the ground. Let the reader therefore judge for himſelf.

"The infatuated conduct of King James confirmed all the apprehenſions, that had been entertained of danger in a popiſh King. It was then ſeen, that ſome ſtronger meaſure muſt be taken, than any yet tried, for ſecuring both church and ſtate againſt this enemy to civil liberty, no leſs than to the practice of pure religion; an opportunity was offered by King James abdicating the throne, and leaving King William to take quiet poſſeſſion of the ſupreme power. Now was the time for framing ſome fundamental conſtitutions of the realm, that ſhould remain unalterable, and thus contribute to ſecure poſterity, as well as the preſent time, againſt the dangers of Popery, which had at laſt worn out the patience of Proteſtants in the repeated ſtruggle to maintain their religion and liberties.

"To make unalterable laws ſeems to be an impoſſibility ariſing from the very omnipotence of parliament itſelf; for every ſucceeding legiſlature has the ſame power to alter, that the former had to enact. But though the ſupreme power cannot be reſtrained in ability, thoſe who exerciſe it may be withholden by the check of conſcience. Fortunately for us, our conſtitution is ſuch, that the ſupreme power of the ſtate is not lodged in any body or bodies of men, which, we may ſay without offence, are in their nature leſs likely to be influenced by ſuch ſanctions than one perſon; but reſides in the King, who makes and executes the law by the aſſiſtance of ſuch adviſers and counſellors as the uſage of the realm has aſſigned him. The politicians of that day ſaw, that they had no way of ſecuring unalterably the Proteſtant religion, nor any way of binding their poſterity, but by binding the King, whoſe political character gave a ſort of individuality to the nation; and who, in all ſucceſſion of time, might ſet himſelf againſt every attempt that ſhould be made, even by his miniſters and parliament, to repeal the Proteſtant conſtitution, which they then intended to fix for ever. They accordingly reſolved to ſtipulate with the King, to bind himſelf in a ſolemn oath, at his Coronation, to do his utmoſt ſo to maintain it; and they reſolved that the ſame oath, being taken by every ſucceeding monarch, ſhould operate as a renovation of the ſentiments they wiſhed to perpetuate; ſo that whatever changes might happen in the minds of miniſters or parliaments, no deſire of innovation, no coolneſs about the intereſts of the Church, or indifference about religion in general, in the adviſers of the Crown, ſhould be an excuſe or a juſtification to the King for following their advice; but that he ſhould, on all ſuch occaſions, recur only to the obligation of his own oath, and refuſe all alterations, though ſuggeſted to him by the lawful adviſers of the Crown, if they appeared to him, in his conſcience, to be incompatible with it.

"This ſeems to have been the reſolution of thoſe great men, who combined their counſels to form the ſettlement on King William; and ſuch ſeems to me, to be the only conſtruction that can be put on this clauſe of the Coronation Oath, framed at that time. The Coronation Oath, as preſcribed by Stat. 1. W. and M.

c. 6. consists of four clauses. The first and second seem to me, to relate only to what is called the King's Executive capacity; the third relates to his Legislative capacity; the fourth is a general engagement to observe the specific ones he had before made. In the two first, he engages to carry on his government, conformably with the laws already made; in the third, he engages to adhere to certain principles, in consenting to laws, that are to be made. The former of these engagements was no other restraint than had existed from the earliest times of our Constitution: our Kings were always bound to govern according to the known laws of the realm; but the latter was a restriction, that had not before been imposed upon them. There had been notions entertained by some, that our Kings were bound to pass such laws, as were agreed upon in Parliament; but this novel restriction called upon them to reject the laws offered to them by Parliament, if they appeared inconsistent with the solemn obligation of this Coronation Oath. This novel restriction was, however, confined to matters of religion only, which had been the recent cause of such uneasiness, and had been the immediate cause of the Revolution itself.

"The following are the terms of the Oath; the two first clauses are administered by the Archbishop in these words:

"*Will you solemnly promise and swear to govern the people of this kingdom of England, and the dominions thereto belonging, according to the Statutes in Parliament agreed on, and the laws and customs of the same?*

"*Will you to your power, cause law and justice in mercy to be executed in all your judgments?*

"The second branch of the engagement is administered to the King, by the Archbishop in these words:

"*Will you to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law? And will you preserve unto the Bishops and Clergy of this Realm, and to the churches committed to their charge, all such rights and privileges as by law do, or shall appertain unto them, or any of them?*

"That this last clause relates to the power of the King, in making laws, and not to that of carrying them into execution, I think, is plain for two reasons: 1st, As the two first clauses incontrovertibly relate to the Executive Government, which he engages to carry on, *according to the Statutes in Parliament agreed on, and the laws and customs*; and further, to *cause law and justice in mercy to be executed*; the church was as much within the benefit of these general engagements, as any other subject in the State; and it would have been superfluous to subjoin any special provision, if it went no further, than the general one. 2dly, If the words, *Religion established by law*, are to be construed as meaning, "laws that shall at any time be made" for the establishment of religion, it would, in the first place, go no further, than the general clause had before gone, and so would be without any particular effect; in the next place, the King might then assent to one law after another, so as to have, at last, no church left *to maintain*, and might thus, by his own act, disburthen himself of the obligation he entered into for maintaining it; this would make the whole clause nugatory, and would reduce to a mere nothing, what has the appearance of having been penned with great anxiety, and for the purpose

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of placing the church under the protection of the King, in a more especial manner, than the State itself.

"I think, therefore, I am warranted in concluding from the wording, and fair construction of the whole, when compared together, that this clause lays upon the King an obligation to watch over any laws, that may be proposed to him by his Parliament, for alteration in church matters, with more conscientious solicitude, than he exercises on other occations of legislation. In fact, the clause was so understood at the time; for, it appears, when it was under debate in the House of Commons, there was an amendment proposed, that instead of *religion established by law*; it should be worded, AS SHALL BE *established by law*; in order, say they who argued in support of this amendment, that the King may not be restrained by this Oath, from consenting to the alterations, which it was then in contemplation to make, for tolerating Protestant Dissenters, in the free exercise of their religion: those, however, who were for the original motion, seem to have considered this point as sufficiently saved to the King by the wording as it stood, and the amendment was accordingly thrown out. (See Grey's Debates, March 28, 1689.)

"I think, then, I am fully warranted, as well by the letter of the clause, as this history of its formation, to conclude, that its object was to bind the King, in the article of legislation, to maintain the church as established by law, at the time of his taking the Oath, and not merely to direct him in the execution of laws when made; though, I think, the words would not have their full force, and the evident design of the framers would be materially disappointed, if the Oath was not construed to comprehend every exercise of the royal function, where the interests of the church may be concerned.

"In such manner, did the conductors of that great transaction, still dreading the dangers from which they had escaped, think it wise, and necessary to make more especial provision for maintaining the Protestant Religion. They left the Sovereign in full, and unqualified possession of all the discretion, as well as the power, of assenting to laws in other cases, according to his judgment, and that of those who were his advisers: but in what related to the high matter of religion, they thought it prudent, and justifiable, to guard him against the counsels of his lawful and constitutional advisers, and to guard him, if possible, even against himself; that in the waverings of his own mind, upon doubtful suggestions of expediency, he might have recourse to his conscience for support, and plead that, against every reason and argument that should be urged to the contrary; so that neither the fear of evil, nor the flattering prospect of any specious good, should prevail with him, upon temporary considerations, to compromise the permanent interests committed to his charge; but that he should be able to say to his advisers, whether they are his ministers, or his parliament: Our forefathers have left you to advise and to act according to the best of your judgment, they have imposed no Oaths upon you to maintain the church, more than the State; they have thought fit to bind me, as none of my subjects are bound; I cannot consent to a measure, that I think so contrary to my engagement; whatever comes of

it, I muſt leave the conſequences to God, who is witneſs to the obligation I am under." P. 21.

The whole of the argument is now before the reader, and he will neceſſarily obſerve that it is entirely confined to England; it does not at all affect Ireland, about which, indeed, nothing is ſaid; and the writer only ſeems to deſire to impreſs the following idea upon his countrymen:

That Catholics ſhould not be admitted into our government; but if Ireland had continued a ſeparate kingdom, they might have been admitted there.

The Appendix contains Obſervations on Three Pamphlets, written by Mr. Butler, who is forcibly and effectually anſwered; and, we think, when they ſhall have attentively peruſed the following paragraphs, the reader will think ſo too.

"Mr. Butler ſays, that the Oath can only mean *the Proteſtant Religion, as from time to time, it ſhould be the Church Eſtabliſhment of the Country*, and that, *it would be abſurd in the extreme, unconſtitutional, and perhaps treaſonable*" (which cannot, upon ſecond thoughts, be meant by Mr. Butler) *to contend, that the expreſſion in queſtion, precludes His Majeſty from concurring with both houſes of parliament in any legiſlative act whatſoever.* I have urged ſo much in favour of a different conſtruction, that I need add nothing here, to ſhew that this Oath does reſtrain the King from concurring with both houſes, in making ſuch a law, *if he thinks* it will prejudice the maintenance of the eſtabliſhed church. I diſſent entirely from Mr. Butler's conſtruction on the late acts paſſed by the King, for granting indulgencies to Catholics; for it appears to me perfectly conſiſtent to grant what has been granted, and yet refuſe what is now aſked.

"Neither do I agree in the inference drawn by Mr. B. from this circumſtance; viz. that Papiſts ſat in the Iriſh Parliament, at the time when the Coronation Oath was enacted by 1. W. and Ma. and were not excluded till Stat. 3. and 4. W. and Ma. and Stat. 1. and 2. Ann. He infers, that *the Coronation Oath can only refer to the ſyſtem of Law, which was in force, when the Act which preſcribed it, was paſſed.* I beg leave to queſtion the juſtneſs of this inference; for, according to my conception of the Oath, it muſt refer to the ſyſtem of law that is in force, not when the act was paſſed, but when the Oath was taken; ſo that every ſucceſſive King binds himſelf to maintain the church, in the ſtate in which he finds it at his acceſſion. This is the utmoſt the King can be expected to undertake; and ſo far the Oath leaves a poſſibility of performance; but how is he to engage to bring back the church to the ſtate it was in, when his predeceſſors had the government of it? I ſubmit this as an anſwer to Mr. B.'s inference, not as an obſervation that much applies, ſince Ireland is become by the Union a part of Great Britain; for his argument, if a juſt one, could only apply to an Iriſh parliament, and never can be pretended as a reaſon for admitting Catholics into a parliament of Great Britain." P. 60.

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As far as we can penetrate into the motives and intentions of the author, in publiſhing this pamphlet at ſo early a period, they appear to have been ſuggeſted by the ſtrongeſt ſpirit of loyalty, and perſonal attachment to his ſovereign. He ſeems to have apprehended, and to have taken alarm at the idea, that the King might poſſibly be expoſed to very ſiniſter conſtruction, from his peremptory refuſal to concur in a meaſure, the oſtenſible object of which was the public good. He was doubtleſs actuated by the deſire, to let the public ſee that the Sovereign was bound by the law and conſtitution, to adhere thus ſtrictly to the ſettlement made in the time of King William; and by the loyal wiſh, that the Father of his People might have ſome one to explain for him the probable motives which might operate on his mind, in a matter of ſuch magnitude. We hetitate not to declare our opinion, that this aim has been temperately purſued, and ſucceſsfully accompliſhed, in the preſent ſenſible and ſpirited production.

ART. XIII. *A Diſſertation on the Learning and Inſpiration of the Apoſtles. By William Jeſſe, M. A. Chaplain to the Earl of Glaſgow.* 8vo. 75 pp. 1s. 6d. Robinſons. 1798.

ART. XIV. *On the Scriptures; being a View of the Truth and Importance of the Holy Scriptures, and of the Unity of Deſign and Harmony of Doctrine in the Old and New Teſtaments. Intended to encourage the Study of the Scriptures in the Engliſh Tranſlation of the Bible. To which is annexed, a Sermon, preached at the Viſitation of the Archdeacon of Staffford. By William Jeſſe, M. A. Chaplain to the Earl of Glaſgow.* 8vo. 347 pp. 6s. Beckett. 1799.

WHEN by any accident our account of a book has been delayed longer than in propriety it ought, we feel anxious to make the beſt amends in our power to the author; and, if the work appears valuable, to the public alſo, by placing it in a conſpicuous point of view. There is every reaſon to obſerve this conduct in the preſent inſtance; and therefore, though the former of theſe is a ſmall tract, we have united them in this place, and ſhall give our opinion of them together.

Nothing can be more uſeful than the deſign of the tract on the Learning and Inſpiration of the Apoſtles*. To repreſs

* The accident by which this tract was ſo long laid aſide, notwithſtanding many juſt claims to our notice, is not worth explaining; but it was perfectly unconnected with any intention of neglect.

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the boldneſs and petulance of fanatics, who intrude themſelves into the offices of teachers in Chriſtian aſſemblies without proper learning, or any due qualifications, the author undertakes to ſhow, that the Apoſtles themſelves were not unprepared as to human knowledge, nor received, probably, ſuch an inſpiration as could ſuperſede all previous fitneſs in the perſons for that office. This argument is conducted by Mr. Jeſſe with great ability and judgment; of which a ſpecimen will evidently appear in the following paſſage:

"It will be ſaid, and it hath been ſaid, by thoſe who wiſh to ſhelter their ignorance and preſumption under cover of example, that the Apoſtles were *fiſhermen*. It ſhould however be remarked, that the learning and exerciſe of arts and trades were not inconſiſtent with a literary education, in the ſame degree as with us at this time. The Jews, whatever was their rank or fortune, generally inſtructed their children in ſome buſineſs or employment, by which they might ſupport themſelves: it was a proverb with them, *He that will not teach his ſon ſome art or trade, brings him up for the gallows.* St. Paul was, by occupation, a tent-maker; yet, he had the beſt learned education which his country could afford: he was brought up at the feet of Gamaliel, the moſt renowned doctor of the age. Therefore it is in vain to alledge that the Apoſtles were *fiſhermen*, unleſs it can be proved that all fiſhermen, in their days, were as unlearned as fiſhermen, taylors, ſhoemakers, weavers, nail-makers, &c. generally are in our times.

"To this it may be replied, that, in *Acts* iv. 13, it is ſaid of Peter and John, *They were unlearned and ignorant men.* But the imputation implies no more than that they were not eminently learned, nor diſtinguiſhed by their rank above the generality of their countrymen; they were not ſcribes: they were not doctors of the law: they were not admitted to the degree of companions of their wiſe men: they were not rulers of the Jews, civil or eccleſiaſtical: they were in the rank των πολλων *of the many*; men in a private ſtation. And it was this which made *the rulers, and elders, and ſcribes, and Annas the high-prieſt, and Caiaphas, and John, and Alexander, and the kindred of the high-prieſt*, to wonder ſo much at the ſpeech of Peter and John; for it expreſſed a knowledge of the ſacred writings, a freedom, an authority and deciſion, a ſkill and point in the application of the ſcriptures, far above what might have been expected from men of their education and rank*. But there is nothing in all this which implies that the

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"* *Now when they ſaw the boldneſs of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled:*—which is thus paraphraſed by Dr. Hammond: "And when they obſerved the elocution and freeneſs of ſpeech with which they taught, and withal conſidering that their education had not *thus elevated them* above other men, being neither ſkilled in the learning of the Jews, nor as men of place or magiſtracy among them inſtructed in their laws, they were amazed at it."

Apoſtles were abſolutely without learning, that they could neither write nor read, and had never been at ſchool*. Their hiſtory implies the contrary; that they had read the holy ſcriptures, and were familiarly acquainted with the contents of the bible: and this particular hiſtory, out of which the objection is taken, will prove that Peter and John had a ſufficient ſhare of learning to ſpeak in preſence of the moſt learned men of the nation, even to their aſtoniſhment.

"The degree of ignorance which has been imputed to the Apoſtles is very unworthy of their character; and a very ill uſe has been made of it. Let it be conſidered, whether they were ſuch unlearned and ignorant men as they have been repreſented. This ſubject demands the reader's attention.

"The generality of Jews, in our Saviour's time, were ſo well acquainted with the text of holy writ, that, if any one referred to a particular paſſage, ſaying, *it is written*, they would immediately recollect the paſſage and its connection, and could turn to it without heſitation, though their bibles were not divided and numbered, as ours are, in chapters and verſes. *Joſephus* teſtifies that every pious Jew was ſo well acquainted with the ſcriptures, that, if queſtioned concerning any point in their Law, he would anſwer to the queſtion as readily as he could tell his own name. It does not appear, by any thing we read in the New Teſtament, that the Apoſtles were leſs intimately acquainted with the contents of the ſacred volume than the generality of their countrymen. There is not a ſingle expreſſion or intimation of any ignorance of this ſort; but quite the contrary." P. 2.

The imputed ignorance of the Apoſtles, is thus further explained:

"Here we ſee what was the real ignorance of the Apoſtles, when Chriſt called them to follow him. It was ignorance of the moſt important meaning of the Scriptures, of the ſpiritual deſign of the Law: it was ignorance of the true character of the Meſſiah, of his ſalvation and kingdom. But if Chriſt had choſen his Diſciples out of the ſanhedrim, if he had ſelected his Apoſtles from their moſt excellent doctors, they would, in all theſe points, have been as ignorant as the Galilean fiſhermen. It was ignorance reſulting from the common prejudices of the nation concerning the temporal glory of Meſſiah's kingdom, and the perpetuity of the law of Moſes. There is not a ſymptom in any part of the four Goſpels and Acts, of any other ignorance that diſqualified the Diſciples of Chriſt for the apoſtolical office, than what reſulted from this common prejudice. It was this prejudice which rendered them ſo dull of apprehenſion, when they heard the ſublime doctrines of their maſter." P. 8.

"* Αγραμματοι—Non qui prorsùs indocti; ſed minùs eruditi in legibus aliiſve diſciplinis: non inſtituti in ſcholâ Phariſæorum: non verſati in doctrinis Thalmudicis—Nam ſcripturas ſacras Apoſtoli et legerant et memoriâ tenebant. *Pol. Synop.*"

With

With reſpect to the inſpiration of the Apoſtles, this author contends that it is not true,

"that they ſpake and wrote oraculouſly, and as much under the immediate influence and conſtraining power of the Divine Spirit, as the Prophets of the Old Teſtament uttered their prophecies, who, compelled by a divine and overruling energy, declared what ſometimes they had no mind to utter, and what they themſelves did not always perfectly underſtand."

He argues this from the facts recorded of them, taking in aid the principle,

"that we are not to ſuppoſe a direct or immediate interpoſition of Divine Power in any caſe whatever, where there are means or ſecondary cauſes ſufficient to account for the effect." P. 18.

We do not perceive any intention in the author, or any unintentional tendency in his book, to lower the inſpiration of the Apoſtles too far, but merely to eſtabliſh the due boundaries of it. His concluſion from all this is of the moſt valuable, and practically uſeful, kind.

"This review of the hiſtory of the Apoſtles, of their education, learning, and inſpiration, will, it is hoped, convince the reader, that every one who would undertake the office of a public preacher of God's word, ſhould firſt of all be well ſatisfied that he is furniſhed with ſufficient abilities. To undertake to ſteer the ſacred ark, in which hundreds and thouſands, with their eternal intereſts, are embarked;—to undertake this charge, without underſtanding the art of navigation, without a chart, or compaſs, or, which is the ſame thing, without underſtanding the uſe of either;—to undertake the cure of ſouls, without any profeſſional abilities;—to aſſume the office of teaching and expounding the word of God, without having ever once read the Bible through in all their lives; without learning enough to give the analyſis of any one book in the Bible, or of one chapter; without having ever ſtudied a ſingle text with its context, nor even the meaning of the words and phraſes of the ſacred language;—to undertake the office of feeding the flock of Chriſt, which he purchaſed with his own blood; and then let them periſh for lack of knowledge through the incapacity of their paſtor, his ignorance and inexperience;—to undertake the moſt important and moſt difficult of all ſervices, which has often made the beſt qualified to fear and tremble;—to undertake this ſervice, as raw and ignorant of theological learning, as they were when creeping through the third or fourth form at ſchool:—*This*, THIS, of all the preſumptions, of which the folly and wickedneſs of mankind have ever been guilty, ſeems to be the *GREATEST !!!*" P. 32.

This uſeful tract is dedicated to a prelate, eminently qualified to give credit to the author, and ſanction to his work, the Biſhop of London; but apparently without ſpecific permiſſion, and only as a tribute of reſpect.

The larger work, mentioned at the head of this article, is of ſtill higher importance. It contains, on the whole, an earneſt and forcible recommendation of the ſtudy of the Bible to all perſons, ſhowing that it may be ſtudied with ſucceſs and advantage, even by thoſe who are only able to read it in the Engliſh tranſlation. By very ſound arguments the author enforces the ſtudy of the whole Bible, but more eſpecially by ſhowing and proving that it is altogether a connected ſyſtem, and that it cannot rightly be underſtood by partial ſtudy. Much of Biblical, and much of critical knowledge, is diſplayed in this work; particularly (with reſpect to the latter) in the third and fourth Chapters, which treat on the ſubject of tranſlations. Among the highly uſeful paſſages with which this book abounds, the following able view of the cauſes of Socinianiſm and Antinomianiſm (for what is commonly called Methodiſm) will be diſtinguiſhed by the ſagacious reader. Mr. J. derives both from a partial knowledge of the Scriptures, mingled with human opinions and prejudices.

"Theſe circumſtances of things, in former times, will juſtify my earneſt endeavours to perſuade every one to SEARCH THE SCRIPTURES. The effects will be exactly the ſame, and equally fatal, whether we be deprived of the uſe of the Scriptures by eccleſiaſtical authority, or, by any means, are brought to neglect the reading, ſtudying, and ſearching theſe ſacred records. The Scriptures are neglected: we do not ſtudy the Bible with ſufficient attention and diligence. The word of God has loſt its authority. And, what is the conſequence? We are ſunk into a miſerable ſtate of ignorance, ſuperſtition, and profaneneſs; into a careleſs obſervance of the outward forms of godlineſs, and a ſuperſtitious confidence in them. We hear, and do not obey. In vain do the ſincereſt preachers of Chriſtianity quote chapter and verſe, to prove any doctrine which militates againſt the prejudices, and paſſions, and evil practices of their audiences; for, not knowing the analogy of faith, and being ignorant of the order of the text, its connection, and its dependence upon what goes before, the proof is loſt, and the people hear without conviction. At the ſame time, and for the ſame reaſon, a crafty, plauſible, or noiſy preacher, whoſe whole deſign is to draw away diſciples after him, and who ſpeaks to the prejudices and paſſions of his hearers, ſhall be received as an oracle; and the people will imagine he has fully proved his falſe or perverted doctrine, by the mere jingle and ſound of ſcriptural words and phraſes: they will aſſent to any argument, which has only the appearance of truth, if it tend the way in which their prejudices lead them, and gratify the conceit of extraordinary wiſdom. They have neither diſpoſition, nor patience, to ſearch after the meaning of Scripture, and eagerly catch the ſound of words detached from the context, as if that ſound were of neceſſity an echo to the ſenſe of the inſpired writer. This is the true ground of the prevalence of Socinianiſm and Antinomianiſm in the preſent day.

"Here

" Here is a man, who makes high pretenſions to zeal for Chriſtianity: he profeſſes to be a ſincere lover of truth, and to be influenced by the pureſt motives. He talks loudly, and with much concern, of the corruptions of Chriſtianity; and makes a great parade and ſhew of learning and reaſon, in his profeſſed attempt to detect error and to deliver us, as he pretends, from the prejudices and ſuperſtitions of the darkeſt ages. In this way, he would prejudice his hearers, or readers, in favour of himſelf; whoſe minds and hearts are already too much diſpoſed to favour a doctrine, which conceals the extreme evil of ſin, and hides from their view the wretched condition of human nature which required ſo great a ſacrifice as that of the Son of God.

" As if he could perfectly comprehend God, he determines, by philoſophical reaſons, that there cannot be any kind of plurality in the *mode* of exiſtence of the ſupreme Being—he determines, that God is abſolutely, abſtracted from every diſtinction, and metaphyſically, One. —he determines, that our Lord Jeſus Chriſt muſt be, and was, and is, abſolutely, in every ſenſe of the word, a *mere* man. To juſtify his notions with an *appearance* of ſcriptural authority, which is neceſſary to impoſe his opinions on thoſe who profeſs to believe the Bible, he appeals to 1 Tim. ii. 5, *For there is one God, and one Mediator between God and men, the man Chriſt Jeſus.* They who have never examined this text, and know nothing of the context, or the drift of the Apoſtle in this part of his Epiſtle, are at once ſtaggered; and they, who are already prejudiced on the ſide of Socinianiſm, immediately conclude that this text is a full and deciſive proof of the unity of God, and of the mere humanity of Jeſus Chriſt, in the Socinian ſenſe of theſe terms. They are deceived, partly by the confident boldneſs with which the appeal is made to this Scripture in proof of Unitarian opinions, and partly by the jingle and ſound of the words. But, if the context be examined, and no other meaning put upon the text than what the context gives, it will appear clearly that St. Paul, in this paſſage, no more thought of the unity of God and of the mere humanity of Chriſt, in the Socinian ſenſe of the terms, than he thought of the Newtonian doctrine of light and colours. *Now an Omer is the tenth part of an Ephah*, might have been quoted, in proof of Unitarian opinions, with as much real propriety, though not with ſo much *ſhew* of propriety, as this text in St. Paul's firſt Epiſtle to *Timothy*.

" Antinomian Teachers ſet out with very high-ſounding profeſſions of zeal for the exalted character of the Lord our Redeemer. They inſiſt ſtrenuouſly that Chriſt hath fulfilled, or obeyed, the moral Law, or Law of nature, for them, or in their ſtead. And, in order to magnify the importance of his mediation, they inſiſt that by believing this opinion, which they call *faith*, they are perfectly holy and righteous *in* Chriſt by imputation, that is, by the imputation of Chriſt's righteouſneſs, his active and paſſive obedience to the ſaid moral Law for them; ſo that perſonal holineſs and righteouſneſs cannot be required of them, and are not neceſſary to their eternal ſalvation. They quote thoſe texts of Scripture, in which believers are ſaid to be delivered from the Law, to be dead to the Law, and in which the Law itſelf is ſaid to be dead. They never conſider, nor do the people apprehend, the various ſenſes in which the word *Law* is uſed in the Scriptures. What

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St. Paul affirmed in a particular and limited ſenſe, they interpret generally and without limitation. He ſpake of the removal of things which may be ſhaken, the typical diſpenſation; and they confidently aſſert the removal of thoſe great things of the Law which cannot be ſhaken, and which muſt remain as long as the world endures. What the Apoſtle affirmed of the Law, as a covenant of *works*, they apply to the Law in every ſenſe whatever. What he ſpake of the Law in the *letter*, they apply equally to the *letter* and *ſpirit*. What he ſaid of the Law as a temporary expedient, and in reference to the Jews as a ſchoolmaſter to *them*, they apply to all people in every age of the Church. They never conſider that the Apoſtle's idea of deliverance from the Law, and of being dead to it, was perfectly conſiſtent with his being ſtill under the Law to Chriſt, that he might live unto God, by obeying the Law, not indeed in oldneſs of the *letter*, but in newneſs of the *ſpirit*: nor do they reflect that his idea of the imputation of righteouſneſs is perfectly conſiſtent with this awful truth, that every one of us ſhall give account of himſelf to God; and that Chriſt ſhall judge, and will reward, every man according to his works. Could the Law be made void; abrogated, and deſtroyed in every ſenſe whatever, Heaven would periſh with it; for, a rational nature cannot be reſtored to happineſs in God without perſonal obedience: it muſt be conformed to the diſpenſation under which it is placed, and willingly ſubjected to the divine Law and government.

"The Antinomian ſcheme reſts intirely upon a perverſion of the Apoſtle's arguments, on the ſubject of juſtification; and upon texts of Scripture detached from the context, and applied to a purpoſe quite foreign to their meaning as they ſtand in the ſacred Scriptures. It is a ſcheme, which conceals the importance of the Chriſtian graces and virtues, and the neceſſity of a holy and righteous life. It renders vain all exhortations to humility, ſelf-denial, and mortification. It teaches people to neglect the means of grace, and to look upon the forms of godlineſs with no ſmall degree of contempt. It even condemns, as a *legal* ſpirit, that holy zeal which diligently follows after righteouſneſs, godlineſs, faithfulneſs, love, patience, meekneſs; while, at the ſame time, it ſeems to give the higheſt glory to the obedience and ſufferings of the Son of God. It therefore commends itſelf to weak and prejudiced minds, and to thoſe eſpecially who would reconcile God and Mammon, and ſleep ſecure in their ſins; becauſe they can be unchriſtian under a ſpecious appearance of zeal for Chriſt, and carnal under the higheſt pretenſions to ſpirituality.

"It is not enough, if we quote the words of Scripture; but, the ſenſe and meaning of Scripture muſt be produced. It is the ſenſe and meaning of Scripture which is the Word of God, and which is to be the object and ſtandard of our faith, and the rule and meaſure of our practice. A text may ſeem to mean very differently, when detached from the context, from what it ſignifies in connection with the preceding ſentence, or when the drift of the whole paſſage, to which it relates, is carefully examined. The inſtances juſt now produced are in full proof of this obſervation; and innumerable inſtances might be produced from the various creeds, ſyſtems, and opinions of the ſects, which are multiplying every day; in which the words

words of Scripture are brought to prove what the meaning of Scripture will never countenance." P. 56.

We cannot undertake to aſſent to every opinion of the author, in a work ſo full of matter as this before us; and particularly we think that he goes too far in adopting in its full extent the Jewiſh Tradition of a two-fold Law, the written and unwritten, delivered at once to Moſes on Mount Sinai, and the latter orally delivered by him "to Joſhua, by Joſhua to the Elders, by them to the Prophets, and by the Prophets to the great Synagogue." On this ſubject he treats in the ſeventeenth Chapter, giving, as appears to us, too much weight to the vague traditions of the Jews. That the people of Iſrael under the law had, by ſome means, an intimation of the typical deſigns of their laws and ceremonies, and a faith in the promiſe of ſalvation by a redeemer to come, we agree with him in believing; but perhaps it is not capable of proof, that theſe great truths made a part of the revelation expreſsly given to Moſes, and from him authoritatively handed down to the teachers of the people. The following paſſage, which concludes with an admirable view of the ancient ſchools of the Prophets, gives, we think, a ſufficient account of the knowledge thus diffuſed among the Hebrew people, without ſuppoſing it expreſsly revealed at the time of the inſtitution of the law.

"Still it will be aſked, From what ſource did the preceding Prophets and teachers derive their light? From other Prophets and teachers, ſtill preceding them, till we come to thoſe Prophets and teachers, who derived their light from the Father of Lights by direct and immediate revelation. The Lord often appeared perſonally, in the human form, to the Patriarchs, and communicated to them the knowledge of Himſelf, and of the merciful plan of His providence. In this way Abraham was enlightened with the knowledge of the divine myſteries, and rejoiced to ſee the day of Chriſt. He could not have contemplated, with an exſtacy of joy, the birth, the life, the propitiatory ſufferings, the death and reſurrection, of the Saviour of the World, typified in his Iſaac, if the doctrine of Chriſt had not been explicitly revealed to him. While the Church was in the Wilderneſs, and long before and after, the *Shekinah*, the viſible preſence of the Lord, probably in the human form, and the glory attending it, appeared in the cloud between the Cherubims, in the Holy of Holies; who often ſpake to Moſes *face to face*, both in the holy mount and in the ſacred tabernacle. And, from time to time, during the courſe of many centuries, an extraordinary communication of the prophetical ſpirit enabled holy men of God to ſpeak immediately from God himſelf, and to declare His mind and will, in relation to things preſent and things to come.

"Beſides theſe extraordinary means and miraculous interpoſitions, there were the Schools of the Prophets. In theſe Schools, they, who devoted themſelves to the ſacred office, were taught; not the foreſight of future events, which cannot poſſibly be acquired by art, by ſtudy and diſcipline,

diſcipline, but, the knowledge of traditional revelation. In theſe ſeminaries, the ſons of the Prophets learned to interpret the Scriptures, to expound the Law, to declare the ſpiritual meaning couched under the letter of the Commandment, to reveal the mind and will of God intimated in the various diſpenſations of His providence, to excite in others a lively expectation of the full accompliſhment of all God's gracious promiſes in the Meſſiah, and to perſuade the people to ſubmit themſelves obediently to the Lord their God in hope of a reſurrection from the dead to eternal life—*unto which, our twelve tribes, inſtantly ſerving God day and night, hope to come.*—This inſtruction, which was communicated in the ſchools of the Prophets, was accompanied with that divine influence, which is vouchſafed, in all ages, to thoſe who are ſincerely devoted to the ſacred miniſtry. And from all theſe ſources, and through this channel of traditional inſtruction, came all that light which the Prieſts, the Levites, and ordinary Prophets poſſeſſed; and from them, the light was derived to the people. For, thus inſtructed and accompliſhed, the holy men of God became public teachers." P. 222.

Whatever doubts may be felt, with reſpect to particular parts, this muſt aſſuredly be aſſerted as to the whole of Mr. J.'s book, that it is written with the true feelings of a Chriſtian, and has a ſtrong and admirable tendency to impart thoſe feelings to others; and to convey, at the ſame time, the moſt uſeful knowledge of religion, to thoſe who ſhall beſtow upon it a careful peruſal. We admire the talents, and venerate the motives of the writer, whoſe leading object is right, though, in one or two points, he goes perhaps too far. On the danger of allowing, what ſome of our beſt divines have taken for granted, reſpecting Natural Religion, we think his opinions very judicious. There is probably *no* knowledge of God among men, but what is derived directly or indirectly from Revelation.

The book concludes with a Viſitation Sermon; the purpoſe of which is, to explain the nature, and enforce the obligation, of Chriſtian charity. This, the author argues, and not without force, means more eſpecially that bond of love and unity among Chriſtians, which is the very contraſt to ſchiſmatical and factious diſpoſitions; which diſpoſitions, as he rightly inſiſts, cannot be atoned for by any ſagacity of mind, or even any juſtneſs of deciſion. The nature and evils of ſchiſm are perhaps more effectually explained in this diſcourſe than in any modern production. Here, as well as in many parts of the book, appears an originality of thought, which certainly will not obtain immediate aſſent from every reader; but which ſeems to us to have, in general, a beneficial tendency. Of this we feel aſſured from the whole tenor of the book, that the author of it will not defend any opinions with violence or heat, to the excluſion of wiſe deliberation, and ſtill leſs to the injury of that charity which this Sermon recommends.

ART.

ART. XV. *Reflections on the Political and Moral State of Society at the Close of the 18th Century.*

(Concluded from our last, p. 149.)

HAVING given our opinion concerning the first of the three divisions in this excellent pamphlet, which we have designated as containing the overtures of Bonaparte, though we might have marked it by the author's own designation, as containing the political state of society; we now proceed to the second, the moral state.

"Contemplating the lapse of centuries," says this author, in a strain of equal eloquence and judgment, as he enters upon his subject, "the imagination views at a single glance the rise and fall of empires; the whirl, the violence, and ravages of Revolutions; the great and astonishing vicissitudes, which mankind experience in their religious, moral, and political state. It beholds at one view the succession of ages; it surveys the still higher, though less regular arrangement of æras; and it measures the duration of the world, with as much familiarity as the span of human life. But it cannot stop here; it enters the obscure and boundless regions of space and eternity, and is compelled to confess, that objects, which just before had reduced to comparative nothingness the most interesting scenes of human existence, are themselves but as dust in the balance, in comparison with what is still beyond. Then rushes into the mind the idea of HIM, who is the author, the governor, the sovereign disposer of all. But totally lost in the immensity of such a conception, to the formation of which the meridian genius of a Newton is scarcely more adequate than the dawning reason of a child; the soul is inspired with that humility, which is the fostering nurse of every virtue; with that reverence and devotion, which become a state of absolute dependence on the Great Creator; and with the liveliest gratitude for the hopes which it has been authorized to form, of a future extension of its intelligence, which shall enable it to contemplate with understanding and delight those sublime scenes, that now infinitely exceed its powers of comprehension." P. 121.

In these remarks, as our readers will assuredly think with us, Mr. Bowles catches that "beam of Heaven", which is derived peculiarly from the power of religion in the soul, and which was always the animating fire of Mr. Burke's genius.

"We have to deplore a convulsion," adds Mr. Bowles, as he goes on to describe the moral state of the world at present, "which has already laid low ancient and mighty empires, and which exposes all empires to subversion; but, what is infinitely worse, that convulsion has given birth to the fell monster Anarchy, who has already established his chaotic empire over one half of Europe, and who labours, with

alas!

alas! a dreadful prospect of success, to involve the human race in universal contention and endless disorders. We see the most sanguinary conquerors spreading desolation far and wide, and reducing the most populous and extensive regions under their despotic yoke. But what a yoke! Not one, which merely excludes the most distant hope of liberty, but which, while it enslaves protects. No! *their* dominion is that of the vulture, who preys upon the vitals of every victim in which he can once fix his merciless talons. They do not even exhaust their rage, upon the physical existence of man; they endeavour to extirpate from his breast every religious and moral principle, and to deprive him of the consolations of virtue, and of the hope of heaven. It must be acknowledged indeed, that these fiends in human shape do not declare war against the arts and sciences; on the contrary, they strain every faculty of the human mind to its greatest degree of practical exertion, they explore with indefatigable research all the secrets of Nature, and carry every invention of ingenuity, and every refinement of civilization, to the utmost pitch of improvement. But these attainments serve only to render them a more grievous yoke to humanity. The cultivation of their talents, the extent of their knowledge, their advancements in science, only enable them the better to pursue their projects of destruction, more effectually to attack religion, government, and social order, and to establish more firmly their horrid sway of impiety and vice. If the rude tribes, whom we have been accustomed to denominate barbarians, had not, in their state of uncorrupted simplicity, possessed some virtues, the want of which is justly lamented in polished society; if they had been distinguished only by that fierce and ferocious resentment of injuries, which rendered them so dreadful to their enemies; still their undisguised and unappeasable vengeance would have been as much less terrible, than the refined malice of the philosophical and revolutionary barbarians of France, as it is less horrid to be delivered over at once to a violent death, than to be subjected to every torture which ingenuity can invent, and to be cruelly kept alive by the skill of surgery and the art of medicine, in order to be reserved for an endless repetition of torments." P. 122.

These observations are as just, in our opinion, as they are strong in themselves; delineating the face of the French Revolution in its true colours of deformity, and exhibiting the body of French anarchy in all its monstrous proportions; yet exhibiting and delineating it with a degree of novelty, that enhances the satisfaction of our minds throughout the whole.

But the author ascends to the source of all this.

"The present age," he notes, "has been distinguished by the most deep, daring, and extensive conspiracy against the Majesty of Heaven, which has ever been conceived by the human heart. A sect of Infidels, who, to the honour of all past times, are known by the denomination of *modern*, have openly proclaimed war

Against the throne and monarchy of God.

"The founders and partizans of this sect have, for upwards of half a century, been straining their faculties to eradicate all sense of religion from

from the mind of man; and, to accompliſh their infernal purpoſe, they have purſued a mode at once the moſt impious and the moſt artful that could be imagined. The exiſtence of a Deity is ſo obvious a deduction of reaſon from the works of creation, that a direct attempt to propagate Atheiſm as a ſyſtem, muſt defeat itſelf by its own abſurdity. But the end, which is unattainable by direct, may be accompliſhed by circuitous means. Therefore theſe impious men directed their attacks againſt revealed religion, the truth of which, inſtead of being abſolutely demonſtrable by reaſon, depends upon a more remote, though when complete, as it is in the preſent inſtance, an equally convincing ſpecies of proof—hiſtorical teſtimony. They knew, that if they could baniſh from Chriſtendom the particular form in which religion had been there inculcated, and in which alone it had obtained belief and excited veneration, they would in effect deſtroy its ſubſtance, and leave the mind a total void of dark and hopeleſs Atheiſm. They alſo felt and indulged a peculiar and inſatiable animoſity againſt the Chriſtian religion, on account of its immaculate purity, which, though admirably calculated to promote the happineſs of man in this life, was at direct variance with the vices, in the indulgence of which they had determined that their happineſs ſhould conſiſt; and they were fully aware that the ſame corrupt propenſities by which they were enſlaved, would facilitate their ſucceſs in endeavouring to weaken a reſtraint, ſo unwelcome to a very large portion of mankind. With theſe views and advantages they ſet themſelves to work; and having a perfect knowledge of the nature of man (except indeed as an immortal being) and of the machine of ſociety; having alſo perfect acquaintance with the channels by which literature afforded an acceſs to the human mind; they laboured with indefatigable induſtry, but for a great number of years with concealed efforts, not only to make proſelytes to their ſyſtem, and to eſtabliſh ſecret ſocieties of infidels, but to deſtroy by ſubtle and ſceptical diſquiſitions, and particularly by the moſt powerful of all weapons, raillery and ridicule, all ſenſe of religion in mankind." P. 125.

But this was attended by its natural effect, a profligacy of practices reſulting from a corruption of principles. The heart being tainted with the poiſon of infidelity, the venom ſhowed itſelf in broad ſpots upon all the extremities.

"The diſciples of this ſect," as Mr. Bowles proceeds to note, "in furtherance of their original plan, framed and propagated an entire new ſyſtem of morals, to which has been given the name of Modern Philoſophy; a philoſophy, which attacks the foundations, while the infidel ſcheme aims its blows at the main pillar of civil ſociety; a philoſophy, which tends to extinguiſh all the feelings of Nature, by teaching its votaries to ſacrifice their firſt, their ſtrongeſt affections, at the ſhrine of general humanity; a philoſophy, which holds up gratitude to contempt, and which deſpiſes the ſacred impulſe of paternal love and filial piety; a philoſophy, which expoſes to ſcorn every antient uſage, every eſtabliſhed inſtitution, every local attachment, and which would ſacrifice in one raſh moment the collective wiſdom of paſt ages; a philoſophy, which undermines the very foundations of virtue,

virtue, by making vice appear amiable, by adorning guilt with attractive qualities, and rendering it an object of pity and of love, and by adorning even those crimes which strike at the very existence of society, so as to make them not only lose all their deformity, but to call forth the tenderest sympathy of mankind; a philosophy, which inculcates to every individual, that his own casual and capricious notions of right and wrong are to supersede those ancient rules, which are taught by divine wisdom, or established on the basis of human experience; and which have hitherto been regarded with reverence, and considered as the tests and the bulwarks of morality; a philosophy, which maintains the most criminal and destructive actions to be justifiable, provided their perpetrator has so depraved a judgment and so vitiated a heart, as *sincerely* to think them meritorious. Can Hell's vast magazine of mischief contain a more potent engine of destruction, than this horrid system; which tends to effect a complete subversion of every existing establishment, a total revolution in the political and moral world?" P. 127.

Mr. Bowles then goes on to show how favourable the state of society was for receiving that poison of modern infidelity, and that venom of modern philosophy. The wealth, which commerce had been long diffusing through the civilized world, had generated a luxurious mode of living; and this mode was now inflamed by these new allies which it so readily adopted.

"Thus," as Mr. Bowles subjoins, "three great and powerful causes of corruption, either of which would singly be more than sufficient to make the moral and social world one scene of ruin, have been long operating with combined force, and with reciprocal re-action. Their effect has been various in different countries. Germany has been the principal school of the new philosophy, and its *literati* have laboured indefatigably to deluge Europe with works of all descriptions, and chiefly with plays and novels, which most artfully inculcate their pernicious system. In France, luxury and infidelity have established a joint dominion, and have not only reduced the people of that country to a state of degradation, depravity, and misery, of which no example is to be found in history, but [which] have rendered them the scourge of the whole earth. The British nation, favoured by their "quiet good sense," by their admirable sobriety of character, by their detached situation, and by their religious and moral habits, have been less injured by the impious and disorganizing schemes of modern infidels, than their continental neighbours. But their unrivalled prosperity has exposed them in a most dreadful degree, to the moral ravages of luxury; while the new philosophy has not only made a considerable progress among them, but even infected the sources, from which the principles of the rising generation are derived. They have seen among them associations, formed for the promotion of scepticism and atheism; public harangues, under the pretence of discussion, have been delivered for the same purpose in the heart of their metropolis; and the press has been employed to circulate the poison throughout the humblest walks of life, and to corrupt the mind of the peasant and

the artisan. Still, however, this favoured country, happily for itself and the world, possesses more religion and virtue than can be found throughout the rest of Christendom. It is in this respect the very reverse of France, the most corrupt of all modern nations; and the Supreme Being seems to have preserved with the most striking justice, a difference between the fate of the two countries, which remarkably corresponds with their respective merits. The one seems, according to the usual course of Providence, to be selected as the scourge of those which are less wicked than itself; while the other is made the bulwark of the social world, to preserve it from total destruction." P. 132.

Yet even in this island the author points out many evils, political or moral, which are co-operating with infidelity and philosophy, to throw the world at last into all the horrors of anarchy.

" Happily for mankind," he says, " they are not yet arrived at this state of extreme depravity. If that explosion," which has shaken the social edifice to its foundations, " had been delayed until the human race had approached the last stage of moral corruption; until the volcanic elements of infidelity, luxury, and vice, had acquired sufficient force to produce it; without the concurrence of extraordinary political causes, it would have been fatal in the first instance, and the barriers of society would have fallen at the first blast of the trumpet of anarchy. But the deleterious influence of human depravity was a necessary, though it has not been the sole, cause of the evils which we have now to deplore, and of the still greater dangers which we have to apprehend. Without that influence, the French Revolution could " not have proved so general and so grievous a scourge to mankind." This dreadful Revolution has derived, if not its existence, at least its main force, from the vitiated state of society. To this it is indebted, for the most atrocious and destructive character which it has assumed; for the production of such monsters, as Robespierre, Marat, Le Bon, and Buonaparte; and for the dreadful ravages, by which it has desolated a great part of the earth. The great progress which it has made in so short a space of time, is evidently owing to the decay of religious and moral principles. If those principles had been in a flourishing state, the attack (if it could have taken place) could not have been so violent, and the defence would have been unspeakably more vigorous. But unhappily the influence of those principles was greatly enfeebled, and the opposite ones had attained a very high degree of force, when mankind were surprised by this terrible conflict. Hence it is, that the Revolution has made such astonishing advances towards the overthrow of all social establishments; and, to judge from present appearances, it will accomplish that overthrow, unless it be resisted by means very different from those which have been hitherto employed." P. 149.

A prediction very alarming to the spirits of all, who have any reverence for religion, any respect for their country, any regard for their own true interests!

The means to prevent this prediction from being realized, are pointed out by Mr. Bowles, and we should be happy to follow him through them all. But we must remember the limits of a Review. We have, indeed, indulged ourselves more than we can generally allow, in making extracts from a pamphlet; for the sake of our readers in particular, and for the sake of the public in general. Yet we cannot refrain from making one extract more. The passage is near the close of this second part, and the extract shall be a short one.

"If," says this dignified monitor concerning GOD, "as there seems abundant reason to conclude, HE be now displaying in a signal manner his vengeance against a guilty world; if he be vindicating his laws, which have been broken, and his religion, which has been contemned; if he be inflicting his fatherly chastisement, for the correction and improvement of his disobedient children; we may be sure that his present awful dispensations will, like all his means, be adequate to the accomplishment of the end which they are intended to produce. But how far, both in severity and duration, they are to be carried before they answer their intended purpose, is a consideration, which at all events must inspire us with dread; but which is peculiarly calculated to excite alarm, if we reflect on their failure hitherto to produce any material effect. This is perhaps the most awful symptom attending our situation. Already has the visitation lasted ten years; already has it laid in ruins half the establishments of the civilized world, and convulsed all society to its foundations. Already has it produced carnage, and desolation, and anarchy, not to be equalled in the history of the world; and yet mankind do not seem to be roused, luxury and dissipation have experienced no abatement, and vice has not slackened her career. Even in the most virtuous country of Europe, in the very midst of so dreadful a scene, incredible to relate! an attempt to pass a law to restrain the crying sin of adultery, has failed of success. In short, in the midst of all its sufferings, the world seems to exhibit the shocking spectacle of a hardened and impenitent race, determined to brave the vengeance of the Almighty, to despise his threats, and to defy his wrath." P. 172.

Too dreadfully just, we feel, is this picture of the civilized world! May it become less and less just, under the correcting hand of GOD! May we of this kingdom particularly, set the example to people of other nations! And, as we have once saved them from destruction by our military prowess, may we finally save them by what is infinitely better for ourselves or for them, by our religious example!

Mr. Bowles goes on to a third division, the origin of the war; but we are compelled to leave him here. Yet we cannot part with him, without giving him very high commendations for his work. We have previously recognized much of Mr. Burke in this author. He has not indeed those brilliant flashes, and that deep tone, which so often mark the productions of Mr.

Burke. But he ſtill has much of his vivacity, much of his vigour; and he has what is infinitely more to his honour, the ſublimity of ſoul which delights itſelf with religion, which loves to bend in the delicious fervour of devotion to GOD, and which is happy to feel the beams of his favouring eye, pouring their radiance upon it.

ART. XVI. *An Analyſis of a Courſe of Lectures on the Principles of Natural Philoſophy. By C. H. Wilkinſon, Surgeon, of the Society of Arts, Member of the Philoſophical Society of Manchester, and Lecturer on Experimental Philoſophy at St. Bartholomew's Hoſpital. To which is prefixed, an Eſſay on Electricity, with a View of explaining the Phenomena of the Leyden Phial, &c. on mechanical Principles.* 8vo. 220 pp. 5s. Allen, Paſternoſter-Row. 1799.

"MY intention," this author ſays, "in the following pages, is to endeavour to explain the phenomena of electricity on mechanical principles, to regard electricity as a fluid ſubject to laws common to all other elaſtic fluids, and to render unneceſſary the uſe of the terms attraction and repulſion, to which no clear or diſtinct ideas can be annexed."

We cannot underſtand how Mr. Wilkinſon can explain the phænomena of electricity without uſing, or without annexing, any diſtinct ideas to the words attraction and repulſion, at the ſame time that he regards electricity as an elaſtic fluid; for what elſe is an elaſtic fluid, or how can it otherwiſe be defined, than a fluid whoſe particles are repulſive of each other?

The Eſſay on Electricity is divided into various ſhort ſections, and in thoſe ſections the hiſtorical, the deſcriptive, and the theoretical parts of electricity, are intermixed without much regularity, and frequently with ſome obſcurity. Speaking of conductors and non-conductors, he ſays,

"Some experiments which I have made induce me to believe that bodies poſſeſs different degrees of electricity: that the moſt perfect conductor poſſeſſes the largeſt quantity of electricity, and the moſt perfect non-conductor the leaſt quantity.

"It is a circumſtance well known to electricians, that in a tube exhauſted about 100 times, very ſmall portions of electricity are viſible, [which] from the reſiſtance of the air being conſiderably diminiſhed, become more diffuſed, and paſs through a larger ſpace.

"In a glaſs receiver, about ſix inches in diameter, and fourteen long, I made a quick revolution of a cuſhion, which communicated by a braſs rod to the top of the receiver, and made it rub on a piece of plate glaſs fixed on a ſtand, elevated to about the centre of the receiver; the

the corruſcations were very vivid. When the braſs rod was removed, and the cuſhion was left inſulated, the light produced was very faint. When a ball of ſealing wax was rubbed on the glaſs, there was no light evident. When glaſs plates inſulated were rubbed on each other, there was no luminous appearance.

"When quickſilver was forced through wood by the preſſure of the atmoſphere, and the ſmall mercurial particles daſhed on the ſides of an included glaſs receiver, by ſuch an action electricity was produced*.

"From theſe circumſtances, I am induced to ſuppoſe, that the facility with which electricity paſſes through ſome bodies is in the ratio of the quantity they contain, and the reſiſtance to its progreſs in the inverſe proportion." P. 4.

And, ſoon after, he ſubjoins the following paragraphs:

"We may compare conductors to water diffuſed through the vaſcular ramifications† of a ſponge, which, when preſſed on any part, an adequate portion of fluid will be exuded from all around, while non-conductors are more analogous to a wet lock of cotton, there being not that continuity in the reſpective portions, ſo that any force partially induced would not influence the whole.

"When we receive a ſpark from a conductor, this ſpark is not identically the ſame fluid produced from the rubber by its attrition on the cylinder, but the quantum of electricity previouſly inherent in the conductor, and drove [driven] forwards by the juſt produced quantity." P. 6.

As the ſection concerning the effects of electricity on ſuſpended pith-balls, ſeems more effectually to point out this author's peculiar mode of accounting for the phænomena of electricity, we ſhall tranſcribe the whole of it. The figure which is referred to in this ſection, and which is delineated on the only plate which the work contains, may be eaſily comprehended. It conſiſts of an horizontal rod AB, to one end A, of which two threads are ſuſpended, each having a pith-ball at its lower extremity. Theſe balls, which are marked *a* and *b*, are repreſented in a ſtate of diverging; and a plate of air, *cf*, is repreſented by two parallel lines, between thoſe balls, at an equal diſtance from each ball.

"It is well known to electricians, that an excited glaſs tube, or a ſtick of ſealing wax, applied near ſuſpended pith balls, will make them

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"* This experiment was firſt made by Hawkſbee; he called it a mercurial phoſphoreal light, and has ſince been commonly repeated. The experiment will not ſucceed, unleſs in a ſmall receiver, that the exhauſtion may be rapid.

"† Vaſcular ramifications of a ſponge.—When a fine ſection of a piece of ſponge is powerfully magnified, it appears like a congeries of exquiſitely fine veſſels; and it is owing to ſuch tubular conſtruction [that it has] the power of abſorbing and retaining ſo much water." This author ſeems very apt to leave out words, which we inſert in brackets. *Rev.*

diverge.

diverge. When they are rendered diverging by the excited glaſs tube, which, if removed, and an excited reſinous body applied, the ſeparation between the balls is deſtroyed, and they are brought into the ſtate they were in before they were diſturbed. If both the excited bodies ſhould be applied to the pith balls at one and the ſame time, there will be no ſenſible action induced; their ſtates being different, they counteract each other. Du Faye, who firſt obſerved this, ſuppoſed there were two different kinds of electricity, contrary to each other; the one he termed vitreous, and the other reſinous. As theſe ſtates appeared to Dr. Franklin to be entirely owing to the bodies having more or leſs than their natural quantity, he changed the terms, as before obſerved, to poſitive and negative.

" In order to explain the phenomena of the balls, it has been aſſumed as an axiom, that electricity of a ſimilar nature repel each other; and of a contrary nature attract each other. When the pith balls ſeparate, they are ſaid to repel each other.—How vague and indefinite is the word repulſion; can we conceive that matter can act beyond where it really exiſts, that it ſhould have a power of influencing other bodies ſituated remote; not only this, but we are alſo told, that there are ſuch bodies, who own conſtituent particles are ſo inimical to each other, as to have a continual niſus of receding. If ſuch were really the caſe, there would not be exiſting in Nature two homogeneous particles in a ſtate of union. Some ſay the grand principle of repulſion is fire; while Lavoiſier ſuppoſes that it is actuated by a powerful principle of attraction, and having a violent tendency to united forced aſunder particles of other bodies.

" We are too apt to aſcribe to matter, whoſe exility eludes our ſenſes, powers incomprehenſible to us. If we ſee, from their effects, they have a tendency to ſeparate, we fancy that it is the reſult of a repulſive power circumſcribing the body; if we ſee them approximating, we ſay they are ſurrounded with an attractive power. Such a mode of reaſoning is unphiloſophical—it is explaining " *ignotum per ignotius.*" For the preſent let us wave all theſe refinements, and let us regard the electric fire as amenable to the ſame laws with common matter.

" If we conſider it as ſimilar to other elaſtic fluids, all the phenomena of electricity may be eaſily explained.

" If the pith balls were placed in a medium perfectly rare, no divergency would be induced by the application of any excited ſubſtance, as they are ſurrounded by a medium which reſiſts the tendency to equalization, it is ſuch reſiſtance which produces the ſeparation.

" This reſiſtance is very evident in the experiment of the electric fly; the electricity pouring forth from the points in order to equalize itſelf, meets with reſiſtance in the ſurrounding air; the re-action of this medium produces the retrograde motion. When this fly is placed in an exhauſted receiver, there is no ſuch motion induced.

" When a glaſs is excited, with reſpect to the elaſticity on its ſurface, it is in a ſtate of exceſs, and is termed poſitive. When applied to the inſulated braſs rod, A B, Fig. II. the exceſs, meeting with a conducting ſubſtance, enters into it, until the braſs rod and the excited glaſs are equal; in this caſe the braſs rod has more than its natural

quantity.

quantity, and conſequently endeavours to equalize itſelf with the ſurrounding air. As the air is but a very imperfect conductor, the tranſmiſſion of it is very ſlow; the pith balls a b communicating with the braſs rod, are likewiſe in a poſitive ſtate of electricity; the exceſs they pour out from every point radiating from all around the balls: the reſiſtance to the evolution of this fluid, from the ſurrounding air, is the greateſt in the plate of air which lies between the two balls. Suppoſing e f, Fig. II. to repreſent the plate of air, the air muſt remain ſtationary, from being equally acted on by equal quantities of electricity, proceeding from a and b in oppoſite directions, and conſequently counteracting each other; the plate of air thus acted on by the two balls re-acts on them; and it is this re-action which cauſes them to ſeparate.

"When an excited reſinous body, or ſtick of ſealing wax, is applied, with reſpect to electricity, it is in a ſtate of deficiency, and conſequently the electricity exiſting in conducting bodies will flow towards it, in order to equalize itſelf. In this ſtate, when applied to the inſulated rod, the rod will give out a part of its natural quantity to equalize itſelf with the reſinous body; the pith balls will neceſſarily be equally negative, and will ſeparate in the ſame manner as when poſitive. In this caſe they poſſeſs leſs electricity than what is neceſſary to balance the electricity of the ſurrounding air, which, in equalizing itſelf, will gradually impart ſtreams of electricity towards the balls in a converging manner. The plate of air between the two balls will be imparting electricity in equal quantities to them both, in oppoſite directions, and by thus counteracting each other render the plate of air ſtationary; while the pith balls ſeparate, from the impulſe of the fluid, added to the re-action; as the impulſes all around the balls are exactly equal, excepting the portions between each ball having an additional re-action, which drives them into contrary directions.

"In the poſitive ſtate of electricity, the ſuperabundant portion diffuſing itſelf all around, will be thrown off the ball a and b, in the direction of the dotted lines. In this caſe we ſee there is no portion of air acted on by the electricity from both balls, but the portion e f, which lies between them.

"So in the negative ſtate of electricity, the air, in equalizing itſelf with the balls, will give out its exceſs in the direction of the dotted lines, converging towards the balls. As every particle which is given out will neceſſarily re-act on the air, the ſame as a cannon recoils from the re-action of the ball, no portion of air ſurrounding the balls can reſiſt this re-action ſo much as the plate of air e f. The re-action from the electricity given out to the ball a, cannot make the portion of air recede, becauſe there is the ſame re-action from the electricity given out to the ball b; hence the balls a and b meeting with greater reſiſtance from the intervening plate of air, will neceſſarily recede." P. 10.

In the ſequel this author briefly examines, and haſtily condemns, the opinions of Franklin, Du Faye, De Luc, the editors of the Encyclopedia Britannica, Atwood, Bennet, Peart, Read, &c. He then ſubjoins a new theory of the Leyden Phial,

Phial, reſpecting which we may venture to ſay what he has ſaid reſpecting the opinion of the above-mentioned able philoſophers; namely, that it appears to us inſufficient and defective. It would be uſeleſs to tranſcribe this theory without the figures to which it refers.

The laſt five pages of this Eſſay are dedicated to medical electricity, the principal part of which is as follows:

"The effect of electricity is, by diſturbing the natural quantity inherent in any part of the human frame, and by thus altering the action of that part, inducing certain changes.

"That ſuch changes may be conducive to health, it becomes requiſite for the adminiſtrator of medical electricity, to well aſcertain the ſeat of the complaint, to know the different ſenſibilities of the different parts, and the effect of electricity upon them.

"There are many complaints which would be conſiderably aggravated by the imprudent uſe of electricity, and a great number of other affections, which could no ways be benefited by this important agent, unleſs carefully applied.

"To apply electricity to the region of the diaphragm in the ſame manner we would to a rheumatic affection of the extremities, what proſtration of ſtrength would be the conſequence; that exquiſitely ſenſible ſeptum by ſuch an action would be deranged in its functions, and reſpiration for a time impeded. It would not be again reſtored till the lungs were diſtended by a ſighing inſpiration, and the diſturbance ſoothed in a flood of tears.

"So in paralytic affections in any derangement of the nervous ſyſtem; to produce any good effect, the impulſe muſt be made on the ſource of the complaint; in the palſied extremity to apply electricity to the foot alone, no advantage could ever ariſe; we ought in this, as in every other caſe, to attend to the ſource of the diſeaſe before we can afford the wiſhed-for relief.

"Medicines are principally confined in their actions on the ſtomach, and ſome few can be communicated to the lungs; to all other interior parts we poſſeſs no power of determining any particular medicine, unleſs electricity be regarded as ſuch: this principle we can direct in what manner we pleaſe. The muſcles, ligaments, or even ſolid bones, are, as it were, capacious veſſels, affording eaſy tranſmiſſion to this fluid; and, as we can regulate the power at pleaſure, we are thus in poſſeſſion of an active, penetrating principle, by which we can produce a variety of actions in different parts.

"It is a law in the animal economy, that two different actions cannot exiſt in any one part of the human frame at one and the ſame time; when the natural action is any ways altered, it will be removed by inducing another that will counteract it. We ought to be extremely careful that the action we induce be exactly proportionate to the nature of the derangement. If a part affected ſhould be in a ſtate of great irritability, or labouring under any violent inflammatory affection, the complaints would be aggravated by the diſturbance of electricity. All thoſe caſes which appear to be connected with diminiſhed powers of life,

life, as in dull, deep-ſeated obtuſe pains, or any interruption to the functions of the nervous ſyſtem, or by the increaſe of any ſecretion, in theſe electricity is highly beneficial." P. 63.

The Eſſay on Electricity, which occupies 65 pages out of 220, is followed by an ample ſyllabus, or analyſis, of a courſe of philoſophical lectures: but we cannot inform our readers of the number of thoſe lectures; for the title of lecture is given only to lecture the ſecond, on the Laws of Motion. The reſt of the analyſis is diſtributed into a conſiderable number of diviſions, under the titles Matter, Attraction and Repulſion, Centrifugal Powers, Centre of Gravity, Pendulum, Mechanics, Friction, Refraction, Concave Lens, Colours, Eye, Reflecting Teleſcopes, &c. &c.

The numerous particulars which form the contents of this analyſis, are ſuch as may be found in a variety of ſimilar publications. They are, however, in general ſtated with accuracy; and, among them, ſeveral hiſtorical accounts are introduced with propriety.

BRITISH CATALOGUE.

POETRY.

ART. 17. *Suſpiria Oceani: a Monody, on the Death of Richard Earl Howe, K. G. Admiral of the Fleet, and General of his Majeſty's Marine Forces. By Dr. Trotter.* 4to. 23 pp. 2s. Hatchard. 1800.

We have* already had occaſion to notice the works of Dr. Trotter in the immediate line of his profeſſion, and to give that favourable teſtimony of his abilities which they appeared to deſerve. We have now to congratulate him on the favour of Apollo, in another department over which that deity preſides. The Monody before us, though not free from faults, has conſiderable poetical merit, and is, upon the whole, well worthy of the illuſtrious naval chief whom it celebrates. Among many paſſages worthy of applauſe, we think we cannot cite one which will be more creditable to the author, or more gratifying to the feelings of the reader, than the following deſcription of the great naval victory on the firſt of June, 1794.

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* See Brit. Crit. vol. ix. p. 663; and vol. xiv. p. 304.

" Bright from the main the orient Morning ſpread,
That ne'er muſt ſet on many a warrior's head:
Soft in the bellying ſails the breezes ſleep,
And ſcarce a fleecy wave deforms the deep;
A flag*, unknown to Neptune's wide domain,
Sheds its faint ſtreamers o'er the azure plain;
There tower'd thoſe banners, dy'd in civic blood,
And claim'd the Trident of the humbled Flood.
Meanwhile, revolving in his manly ſoul
Fate's ſtern decrees, that human might control,
Britannia's Hero bade the ſignal fly,
And the loud cannon ſhakes the vaulted ſky:
Quick thro' the trembling hoſt he darts his courſe,
And ſwift as lightning deals the thunder's force.
Huge piles of ſmoke in curling volumes riſe,
Obſcure the ſeas, and darken all the ſkies;
Save where the flaſh illumes the ſev'ring cloud,
Gleams round the maſt, or quivers thro' the ſhroud.
Wide o'er th' embattled line the fight extends,
The ocean bellows, and the welkin rends;
Till, far and near, the echoing concave bounds,
With hoarſer clangors and remoter ſounds.
Now thro' the ſmoke ſome ſtately veſſel rears,
Now half diſclos'd her painted form appears;
There craſh the ſtayleſs maſts, and ſtrew the deck,
And leave the ſhatter'd hull a helpleſs wreck.
Where'er his foes with fiercer ardour wage,
Or where the battle frowns with warmer rage,
The vet'ran Chieftain bids his vengeance ſpread,
And heaven-deputed Genii guard his head;
His fiery track is mark'd by crimſon waves,
And ſhroudleſs Frenchmen doom'd to wat'ry graves:
Till Horror, fated with the waſte of blood,
Appeas'd the battle's rage, and ſmooth'd the flood.
" So when ſome brooding tempeſt raves for birth,
And deep convulſions ſhake the lab'ring earth,
Thick black'ning clouds, portentous of the ſtorm,
Obſcure the Sun, and Nature's face deform;
Swift thro' the gloom the livid lightnights glare,
And peals of thunder rend the yielding air:
Loud whirlwinds riſe, and ſweep the tott'ring tow'rs;
A ſudden deluge o'er the landſcape pours;
Down the rough ſteep the headlong torrents daſh;
Torn from their roots the leafleſs foreſts craſh;
Th' abodes of man and beaſt by ſtorm defac'd,
Till half Creation ſeems a dreary waſte." P. 16.

" * The tri-coloured flag; originally intended for the Nation, the Law, and the King of the conſtituting Aſſembly."

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The above paſſage contains one of the beſt (if not the very beſt) deſcriptions of a naval engagement which we recollect having read. We could cite with pleaſure ſeveral other parts of the Poem. In ſome few paſſages, however, the ingenious author has not given it all the correctneſs and poliſh which we could have wiſhed; and, in ſome ſentences, has not been ſufficiently attentive to grammatical arrangement. In this reſpect the ſpeech in p. 19, beginning with the words "If matchleſs worth," is peculiarly faulty. We think the author could ſcarcely have read his Poem after he had compoſed it. The concluding paſſage ſhould alſo be retouched, as it is remarkably tame and feeble. Upon the whole, ſhould this Poem, in a ſubſequent edition, receive thoſe corrections and improvements of which it is eaſily ſuſceptible, it will, in our opinion, be at leaſt equal to any, in modern times, which a temporary ſubject has produced.

ART. 18. *Poems. By Percival Stockdale.* 8vo. 39 pp. 1s. 6d. Wallis. 1800.

In examining the compoſitions of any writer, it is unpleaſant to ſtumble on the threſhold. Yet we cannot avoid noticing the peeviſhneſs and aſperity, the conceit and arrogance, diſplayed in the Dedication to theſe Poems. Mr. S. after complaining that "his independent ſpirit," and, as he evidently inſinuates, his merits, have produced the "unrelenting frowns of power, and of its numerous and ſervile imitators and retainers," thus expreſſes himſelf: "Their hireling archers have often ſhot their arrows at me; they were dipped in poiſon, but they had no effect on *the immortality of my nature:* they have injured the appendages, the trappings of my exiſtence; but they have not ſubdued, they have not weakened, the vigour, the exertions, the *luminous images* of my mind."

Whether we, who thought it our duty, on a former occaſion*, to reprehend this writer for his uncandid and ill-founded attack on a moſt reſpectable Prelate, are included among theſe "hireling archers," we will not trouble ourſelves to enquire: but we are ſorry it is not in our power to trace the "luminous images" of Mr. S.'s mind, in the compoſitions now before us; nor can we flatter him with the notion, that his poetical talents will at all increaſe "the immortality of his nature." The firſt Poem, which is the Chorus to the ſecond Act of Taſſo's Aminta, is the leaſt exceptionable. The ſecond, which attacks a late very worthy gentleman, in the moſt violent terms (calling him not only ſtupid and covetous, but even a *wretch* and *parricide*) for a mere negligence in not having preſerved and beautified the tomb of his anceſtor, the poet Waller, is degrading only to the author of ſuch illiberal and unfounded abuſe. The *Rival Flowers*, appearing by the *modeſt* prefatory explanation to be a favourite with the author, we will extract it, as a ſpecimen of his poetical talents.

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* See the review of his Letter to the Biſhop of Durham; Brit. Crit. vol. xv. p. 689.

" Even partial to a northern clime,
Where Nature ſtrews her frugal ſweets,
And ſmiling on the poet's rhyme,
The generous Flora ſlow retreats.

Fair Leonora, dangerous maid,
Who reared, and wore, each beauteous flower,
Took, one day, for ſuperfluous aid,
The roſe's and the jaſmine's power.

Clitander, with adventurous choice,
To ſpecious warfare ſeated nigh,
Inhaled ſoft muſick from her voice,
Delicious poiſon from her eye.

Cupid, to whom all archers yield,
Perched in her breaſt;—the bright bouquet
Before him glowed; and thus concealed,
The God, in charming ambuſh lay.

Unſeen, a ſmall, but piercing dart,
Flew from his unrelenting bow;
I need not tell you, that the heart
Is always reached when *he's* the foe.

Some bluſhing leaves, transfixed, and borne
On the dread arrow winged their way;
Now, beyond cure, the heart was torne;
Compleat the triumph of the day.

The fragrant foliage of the roſe,
But more deciſive made the wound;
In Kent ſuch foliage never blows,
Nor yet on Sharon's holy ground.

Unfading flower! the Sibyl's leaves,
Fraught with Jove's friendſhip, or his hate,
As every feeling ſoul believes,
Were never charged with ſurer fate!

Oh! dire effect of beauty's pride!
As POPE, in his immortal ſtrain
Hath ſung, the hapleſs lover died,
Entranced, " of aromatick pain!"

The God of keeneſt joys, and woes,
Exulting, to Olympus flew;
And envious of the honoured *roſe*,
The *jaſmine* drooped, and paler grew." P. 16.

Our readers will judge for themſelves of the *luminous mind* which produced the foregoing ſtanzas. Of the remaining Poems, the beſt that can be ſaid is, that they contain a few tolerable lines. Thoſe on Mr. Wilberforce's *View of Religion* convey a juſt compliment to that writer; but are polluted by a note, containing the moſt uncandid and unjuſt inveſtives on Mrs. Hannah More, becauſe ſhe has dared to advance

vance an opinion contrary (it ſeems) to that of Mr. Percival Stockdale; namely, that an adultreſs, however ſhe may, on her apparent repentance, be conſoled and cheriſhed by her friends, ſhould not (for the ſake of example) be received into the *public* ſociety of the good and virtuous. But let the reader turn to the paſſage in Mrs. More's book (vol. i, p. 53-4-5) and then judge of the writer who has compared her to Philip of Spain! We envy the feelings as little as we do the talents of this angry author.

ART. 19. *Tintern Abbey; with other original Poems. By Clericus.* 8vo. 33 pp. 2s. Phillips. 1800.

Tintern Abbey is in blank verſe; and contains, though very ſhort, ſome paſſages of merit. The other ſmall Poems are in rhyme, either paired or alternate. They are very ſmall and twinkling ſtars, but now and then emit a ray of genius. The brighteſt, perhaps, is this.

"TO THE EOLIAN HARP.

"Æolic Harp! I love thy dying ſtrain,
Thoſe ſounds replete with pleaſurable pain;
The zephyrs play upon thy quiv'ring ſtrings,
Wafting thy notes away on airy wings;
So yonder moth plays round the lambent flame!
So the ſoul lingers in the expiring frame.
Alas! the glim'ring lamp too ſoon expires,
Like ſounds that die upon thy tuneful wires!
Thus, all alone, at ſolemn hour of night,
I've watch'd the ſlender taper's wav'ring light;
Pleas'd with the varying rays its luſtre threw;
But, ah! its little radiance ſoon withdrew.
Hark! now a dulcet ſound ſalutes my ear,
Like diſtant muſic in the heavenly ſphere;
It dies away—I loſe the aerial ſound:
Yes—ſo deluſive are our pleaſures found!
Ye paſſing gales! ſweep o'er the chords again,
My thoughts expand with that ſweet ſwelling ſtrain!
Like winged ſounds we mortals paſs away,
From *thee* we learn the moralizing lay." P. 22.

It may be objected, that Æolic ſeems to point rather to the Doric Muſe than to the Harp of Æolus: with more reaſon than Gray, on the other hand, in his "Awake, Æolian Lyre, awake," was ſuppoſed, by ſome unſkilful readers, to mean the little inſtrument here celebrated.

ART. 20. *Poems, written E. S. J.* 18mo. 1s. 6d. Jordan. 1799.

This very ſmall book contains four tales of ſome little intereſt, but not remarkably well told; for example:

"Eltruda ſat at the hall fire,
And ſung both blithe and gay;
I wiſh my brother was come back,
That's been ſo long away.

Scarce

Scarce had ſhe ſaid—ſhe heard a noiſe,
The ſound of arms without,
She ſtarted from her ſtool, and cry'd
What can it be about?

This is meant as ſimplicity; but it is, unfortunately, ridiculous. Such alſo are many other paſſages.

DRAMATIC.

ART. 21. *Maximian, a Tragedy: taken from Corneille, and dedicated to William Lock, Eſq.* 8vo. 98 pp. 3s. Leigh and Sotheby. 1800.

This tragedy is, as we are told in the Dedication, not a literal tranſlation from Corneille's Maximian. The author ſays, ſhe has endeavoured to give it more buſtle and variety, in order "to render it intereſting." In this great object however ſhe has, in our opinion, failed. The play has ſome buſtle, but little intereſt. It is throughout feebly written. We will not therefore compare it with the original; it being our general rule, where we cannot commend a well-meant attempt, to ſay as little as poſſible.

ART. 22. *The School for Honour, or The Chance of War. A Comedy, in Five Acts. Tranſlated from the German of Leſſing.* 8vo. 106 pp. 2s. 6d. Vernor and Hood. 1799.

This tranſlation from Leſſing has already appeared in Engliſh, under the title of the Baroneſs of Bruſchal, or the Diſbanded Officer. Inſtead of two tranſlations, the ſtory does not appear to us to deſerve one, being highly improbable itſelf, and almoſt wholly barren of incidents. A diſbanded officer, ſuppoſing himſelf to be poor, determines (from a romantic ſenſe of honour) to break with his miſtreſs, a young lady of high birth and beauty, becauſe ſhe has become rich. To preſerve him, ſhe, abruptly and without the leaſt addreſs, feigns herſelf poor, and an outcaſt from her family. This has the deſired effect; for in a moment he becomes as eager to poſſeſs, as he had been determined to reject her. In the end it appears that both are affluent, and they are of courſe united. This is the leading feature of the plot; but there are, in the inferior characters, a few feeble attempts at comic humour. Upon the whole, we have never met with, even in a German drama, more extravagance, or more inſipidity; but the former is not, as in ſome of the productions of that nation, a relief to the latter, by introducing a few intereſting ſcenes, and ſtriking ſituations, the pathos of which, in ſome degree, atones for their abſurdity; the whole is here flat as well as improbable.

ART. 23. *Wilmore Caſtle; a new Comic Opera, in Two Acts, as performed with conſiderable Applauſe at the Theatre-Royal, Drury Lane. The Muſic entirely new, by Mr. Hook. Written by R. Houlton, M. B.* 8vo. 37 pp. 1s. 6d. Weſtley. 1800.

In an Advertiſement prefixed to this Opera, the author tells us, that it "uniformly received, during five ſucceſſive nights, the warmeſt tributes

bates of applauſe *throughout* the performance, without a ſingle inſtance of diſapprobation or oppoſition, excepting to the *encore* of a particular ſong, and as uniformly received on its concluſion a hoſtile attack from part of its auditors. To attempt to ſolve this conduct," he adds, "by any principles of reaſon, juſtice, or conſiſtency, would be a futile effort." To us, who, not having been preſent at the repreſentation of this piece, can judge only from the peruſal, the mode of oppoſition appears not difficult to be accounted for. The muſic of Mr. Hook is, on all hands, admitted to have been excellent; probably the pleaſure the audience received fom it, made them at the moment paſs over the defects of the piece; but, when this charm was paſt, the recollection of thoſe defects produced a final ſentence of condemnation. As the piece is now laid aſide, we will only ſay that its fable, characters, and dialogue, might perhaps, for the ſake of the muſic, have been endured by a good-natured audience with patience; but are not, on their own merits, entitled to applauſe.

ART. 24. *Marie Antoinette; Tragedie en Trois Actes, et en Vers. Par le Viconte D.....* 8vo. 59 pp. Dulau. 1800.

The unhappy ſtory of Marie Antoinette is too recent (perhaps too uniformly ſhocking) for the ſtage. This performance muſt, however, be conſidered rather as a dramatic poem than a play. The firſt act conſiſts of ſcenes well-written, but without action. In the ſecond, an ineffectual attempt is made to overthrow the power of Robeſpierre, and ſave the Queen; the laſt conſiſts of her trial, the parting with her family, and the account of her execution. The compoſition, ſo far as we can undertake to criticize French poetry, does credit to the talents, as well as the feelings of its author. Of his ſtyle, the following ſpeech of the Queen to Robeſpierre, will afford a proper ſpecimen;

" Tu triomphes: jouis du ſuccès de ton crime;
Contemples dans les fers ton illuſtre victime.
Les cœurs de tes pareils, d'un triple acier couverts,
Fermés à tout remords, ont doublé mes revers,
Tyran lâche et cruel, puiſque la barbarie
Eſt un affreux beſoin néceſſaire à ta vie,
Au gré de tes déſirs nage dans notre ſang:
De tous tes ennemis, monſtre, perce le flanc.
Puiſſe bientôt le Ciel, ſecondant mon eſpoir,
Détruire, anéantir ton coupable pouvoir!
Puiſſe le Peuple un jour déchirer ſon bandeau,
Et devenir alors ton juge et ton bourreau!
Vas! puiſſes-tu périr au milieu des ſupplices,
Toi, tous tes conjurés, et tes lâches complices!
Puiſſe enfin ton trépas, digne de tes forfaits,
Faire pâlir d'effroi les rebelles ſujets!" P. 39.

The behaviour of the Queen, at her trial, is alſo dignified and reſolute; and her farewel interview with her ſiſter and children, tender and affecting. The merit of this performance deſerved, in our opinion, a larger liſt of ſubſcribers.

NOVELS.

NOVELS.

ART. 25. *Adonia, a Deſultory Story, in Four Volumes; inſcribed, by Permiſſion, to her Grace the Ducheſs of Buccleugh.* 8vo. 16s. Black and Perry. 1801.

The moſt, and perhaps the only, exceptionable part of this publication, is its ſeemingly affected title. The moral is very good, the plot agreeably contrived and told, the characters well ſuſtained, and the language and ſentiments correct and praiſeworthy. It is not often that we can ſpeak ſo favourably of ſuch performances; we are not the leſs forward to do ſo, when the opportunity preſents itſelf. It is the production of a female pen.

ART. 26. *The Caſtle of Eridan, or the entertaining and ſurpriſing Hiſtory of the valiant Don Alvares and the beautiful Eugenia, Ducheſs of Savoy. By G. A. Graglia.* 12mo. 3s. 6d. Hurſt. 1800.

Truth obliges us to ſay, that we have not often read a more abſurd and ridiculous farrago of ſtories, put together in more rhapſodical and prepoſterous language. It is an ill-wind, they ſay, which blows no good; and the price of paper, it might have been thought, would have prevented or checked ſuch publications as the preſent: but, alas! no; there ſtill are thoſe who will write, and thoſe who will read, ſuch ſtuff as the following: "To even ſketch a lively picture of this intereſting ſcene, it would be neceſſary to have a pen out of Cupid's wings dipt in the ink of Sappho."

MEDICINE.

ART. 27. *Obſervations upon the Origin of the Malignant Bilious, or Yellow Fever, in Philadelphia, and upon the Means of preventing it; addreſſed to the Citizens of Philadelphia. By Benjamin Ruſh.* 8vo. 28 pp. 1s. Dobſon, Philadelphia; Mawman, London. 1800.

In our account* of this author's treatiſe on the Yellow Fever at Philadelphia, publiſhed in 1794, we concluded with expreſſing our concern, that a difference in opinion among the profeſſors of medicine in that city, as to the nature, cauſe, and mode of treating the fever, had occaſioned a ſchiſm in the College of Phyſicians there, which ſeemed not likely ſoon to ſubſide; we are ſorry to find, from the opening of this little work, our prediction verified. As the author ſtill maintains the opinion, that the fever was originally occaſioned by filth accumulated on the beach in the neighbourhood of the city, "he anticipates," he ſays, "a renewal of the calumnies to which the avowal of it had before expoſed him. But this," he adds, "will be leſs dif-

* See Brit. Crit. vol. v. p. 23.

ficult to bear, than the ſuppreſſion of truths which involve in their conſequences the proſperity of the city, and the lives of many thouſand people, whom poverty and deſpair will finally compel to become the unwilling victims of the fever, ſhould it again prevail there." He then proceeds to ſhow, that the moſt deſtructive fevers take their riſe in large and populous towns, and uſually in thoſe parts of them that are allotted to the poor; that is, lanes and alleys, that are crowded with inhabitants, and where little attention is paid to cleanlineſs and ventilation.

The general principle from which the author argues is ſo juſt, and ſo univerſally acknowledged, that we ſee no ground for conteſt on the ſubject; neither can we ſuppoſe much eloquence wanted to perſuade the Philadelphians to obtain a plentiful ſupply of water, to keep their ſtreets and ſhores clean, to make openings where practicable, to encourage ventilation, and, in future, not to permit any ſtreets, &c. to be built, but of ſuch dimenſions as may allow a free circulation of the air, and a paſſage for the carts of the ſcavengers to take away all filth and offals, which ſhould be done once at the leaſt in every week. Theſe regulations, abſolutely neceſſary in hot climates, might be adopted advantageouſly in all countries. "Let the privies," the author ſays, "be emptied frequently, and let them be conſtructed in ſuch a manner, as to prevent their contents from oozing through the earth, ſo as to contaminate the water of the pumps." A Mr. Latrobe has propoſed, he ſays, to ſupply the city with river-water; and he adviſes the citizens to adopt the plan, that they may be delivered from the neceſſity of uſing pump-water for drinking and culinary purpoſes, to which he attributes, in part, the unhealthineſs of the place. We hope his ſalutary advice, given with ſuch patriotic views, will be followed, and that he may find his fellow citizens ready to remunerate, not calumniate him, for the zeal he here ſhows for their ſervice.

DIVINITY.

ART. 28. *A Sermon, preached in Lambeth Chapel, on Sunday, the 8th of February, 1801, at the Conſecration of the Right Honourable and Right Reverend Lord George Murray, D. D. Lord Biſhop of St. David's. By the Rev. Charles Blackſtone, M. A. Fellow of Winchester College. Publiſhed by Command of the Archbiſhop.* 4to. 14 pp. 1s. Cadell and Davies. 1801.

A clear and manly declaration of the authority on which the ſeveral orders in our church are founded, as deduced from the practice of the Apoſtles, and intimated in their writings. The text is "againſt an elder (or Preſbyter) receive not an accuſation, but before two or three witneſſes," (1 Tim. v, 19) and the deduction, as drawn from this paſſage and the context of the Epiſtles, is expreſſed with uncommon clearneſs.

"The whole charge," ſays Mr. Blackſtone, "delivered to Timothy, as contained in this Epiſtle alone, affords of itſelf ſufficient evidence of the original form of the Chriſtian Church, as modelled by the

the Apoſtles themſelves. For example; admonition is given to him *to lay hands ſuddenly on no man.* He was inveſted therefore with the abſolute power of ordination; a power excluſively belonging to epiſcopacy. He had alſo, as in the text, a power *to receive an accuſation againſt an Elder* (or Preſbyter*) *before witneſſes;* he had therefore a juriſdiction over ſuch Preſbyter, or Prieſt. And he had inſtructions given him in this ſame Epiſtle reſpecting the ſobriety of life and converſation to be required in Deacons. Here therefore is at once a portrait of the Church, with the ſeveral gradations of rank in her reſpective officers; Timothy the Biſhop, Prieſts, and Deacons, in ſubordination to him." P. 5.

The laſt leaf of this diſcourſe announces Mr. Blackſtone as the author of a tract, very juſtly commended by us in its anonymous form, namely, "Serious Conſiderations on the Signature of Teſtimonials†."

ART. 29. *The Importance of Religious Eſtabliſhments, an Eſſay. By the Rev. Alexander Ranken, One of the Miniſters of Glaſgow.* 8vo. 136 pp. 2s. 6d. Glaſgow printed, by David Niven. 1799.

Though we are not able to inform our readers how to procure this tract, otherwiſe than by employing a bookſeller to ſend to Glaſgow for it‡, we cannot feel ourſelves juſtified in paſſing it unnoticed. It contains a ſenſible and temperate defence of religious eſtabliſhments in general; upon principles drawn from the common nature of man, the experience of the world, and the neceſſity of religion. It includes an hiſtorical view of the practice of different countries in this reſpect, and an account of what is now the caſe in various countries, particularly America. As the circumſtances of the latter country are ſometimes ſuppoſed to prove eſtabliſhments and profeſſions of faith not neceſſary, Mr. R. obſerves, very judiciouſly, that "it remains to obſerve the want of a full and univerſal eſtabliſhment, on the morals and good order of the people. The experiment is not yet of ſufficient duration to demonſtrate the abſolute neceſſity of it; but the probable iſſue of it is becoming every year more apparent. Mr. Morſe, the able and judicious author above-mentioned, obſerves repeatedly *the increaſing evils, in moſt of the States, ariſing from the want of an eſtabliſhed Religion.* Every intelligent obſerver, on returning from America, remarks the ſame thing. Their teſtimony is corroborated by letters."

He then quotes an account in proof, which he ſays may be depended on. "In conſequence of the want of a religious eſtabliſhment in America, Infidelity increaſes, and the very ſemblance of Religion decays rapidly. The congregations are the feweſt, where the population is greateſt, and are not likely to increaſe. Many Preſbyterian Miniſters have been diſmiſſed by their congregations, without any

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* Καὶ Πρεσβυτερου. † See Brit. Crit. vol. xvi, p. 205.

‡ There are bookſellers in London, particularly connected with Scotland, who would perhaps execute ſuch a commiſſion more readily than others. For example: Kay, oppoſite Somerſet Houſe; Arch, in Gracechurch-ſtreet, &c.

complaint

complaint either againſt their life or doctrine." P. 39. This is an alarming fact, and is followed by others of a ſimilar kind.

Though this tract was drawn up principally with a view to the Scottiſh church, there is much in it of general uſe to all eſtabliſhments; and particularly ſome excellent remarks in favour of creeds and confeſſions of faith. We conſider the whole Eſſay as highly beneficial to the real intereſts of ſociety.

ART. 30. *Sermons of the late Rev. John Touch, A. M. Miniſter of Abertour and Mortlach, Banffſhire. Reviſed by the Rev. P. Touch, late a Chaplain in his Majeſty's Navy, and Author of ſeveral Theological and Political Tracts. In Three Volumes. Vol. I. Dedicated, by Permiſſion, to his Grace the Duke of Northumberland; and including, in the Preface, Memoirs of the Author.* 8vo. 251 pp. Scott, 28, Brydges-ſtreet. 1800.

When the poſthumous publication of diſcourſes is intended to alleviate the diſtreſs of a family, a conſiderate critic will be particularly on his guard leſt, by a precipitate or harſh judgment, he ſhould defeat a purpoſe ſo important. The author of theſe diſcourſes appears, by the ſhort Memoirs prefixed, to have been a pious and exemplary miniſter. He had no deſign himſelf of publiſhing what he had prepared for his flock; they are, however, of a uſeful kind, and full of ſincere piety. The ſecond, third, and fourth Sermons, are on the ſubject of public devotion, which is defended againſt all objections, and recommended with great earneſtneſs. The fifth and ſixth are on a ſubject well calculated for general benefit—the exaltation of the human character by means of righteouſneſs. In a word, the impreſſion naturally produced by this volume is, that the writer of it well merited the character given of him by his ſon; and that his diſcourſes well deſerved to ſee the light, without reference to the motive of expedience which immediately occaſioned the publication.

Being rather largely printed, and not compreſſed in the writing to the modern extent, theſe Sermons are only eight in number. The editor promiſes two more volumes; but the proſecution of that deſign will of courſe depend, in part, upon the ſucceſs of the firſt experiment.

ART. 31. *A Funeral Sermon, delivered at the Interment of an exemplary Pariſh Prieſt. By Laurence Halloran, D. D. To which is added, an Elegy on the Death of the Right Honorable Lord Andover, reſpectfully inſcribed to W. Coke, Eſq. M. P.* 4to. 42 pp. 2s. White, Wiſbech; Rivingtons, London.

The picture of a very exemplary clergyman, whoſe name is ſuppreſſed, is delineated in the Preface to this Sermon, and in the diſcourſe itſelf. We give all due credit to the feelings which occaſioned the compoſition: but the author has not the power of mind to attain originality on a ſubject ſo exhauſted; nor has he taſte enough to avoid ſuch paragraphs as this: "Could I deign to proſtitute my miniſtry to the meanneſs of adulation, *it could not ſoothe the dull cold ear of death,*

and

and ſurviving virtue would condemn the incenſe! But I diſdain to decorate vice or folly with poſthumous applauſe, as much as I feel it a pleaſing, though melancholy duty to pronounce, from this ſacred place, the eulogium of departed virtue, &c." P. 9. This half verſe, half proſe ſtyle, is little ſuited to a diſcourſe on ſuch an occaſion. The verſes ſubjoined, both Latin and Engliſh, are very indifferent.

ART. 32. *On the Obſervance of the Sabbath, a Sermon. By the Rev. L. H. Halloran, D. D. To which is added, a Form of Morning and Evening Service for the Uſe of Schools.* 4to. 38 pp. 1s. 6d. The ſame Publiſhers. 1800.

A very common, and in ſome parts rather injudicious, recommendation of the Obſervance of the Sabbath. Meritorious as the deſign of both theſe Sermons evidently is, the author's friends might have been leſs eager than they were to have them publicly characterized.

ART. 33. *A Sermon, preached in the Pariſh Church of Langton juxta Partney, in the County of Lincoln, on Sunday, June* 8, 1800, *being the Firſt Day appointed for a public Thankſgiving to Almighty God, for the providential Protection of the King from the late atrocious Attempt againſt his ſacred Perſon. By the Rev. Robert Uvedale, M. A. of Trinity College, Cambridge, and Correſponding Member of the Literary and Philoſophical Society at Mancheſter.* 4to. 12 pp. 1s. Deighton, Cambridge; Hurſt, &c. London. 1800.

A very ſound and ſenſible diſcourſe on the nature of the duty owed to God, and the honour required to be paid to the ſupreme magiſtrate, and the influence of religion on the welfare of nations. By an Advertiſement at the back of the title, we learn that the author has many works prepared for publication, on the Hebrew and other Oriental Languages, which have been inſpected and approved by Profeſſor Carlyle.

ART. 34. *An Eſſay on the Conduct and Character of St. Peter, conſidered as giving Evidence to the Truth of the Chriſtian Religion. Publiſhed in Purſuance of the Will of the late Mr. Norris, as having gained the Annual Prize inſtituted by him in the Univerſity of Cambridge. By the Rev. Thomas Grimwood Taylor, M. A. Fellow of Trinity College.* 8vo. 40 pp. 1s. Deighton, Cambridge; Rivingtons, London. 1799.

We heartily concur with this author in the obſervation with which his Eſſay commences, that "were we to reſt the evidence of the Chriſtian religion upon the lives and deaths of the firſt Apoſtles, all confirming the particulars of that teſtimony which is delivered in their writings, there would be more than enough to ſatisfy the ſcruples, and eſtabliſh the belief of every rational enquirer."

The purpoſe of the Eſſay is to conſider the conduct and character with this view, ſomething in the manner in which thoſe of St. Paul were conſidered by an eminent writer. This taſk has been ſenſibly performed by Mr. Taylor, and in a manner creditable to the inſtitution under which he obtained his academical reward.

ART.

ART. 35. *Scripture the only Guide to Religious Truth. A Narrative of the Proceedings of the Society of Baptists in York, in relinquishing the popular Systems of Religion, from the Study of the Scriptures. To which is added, A Brief Account of their present Views of the Truth and Practice of the Gospel, in a Series of Letters to a Friend. By D. Eaton.* 8vo. 134 pp. 2s. Lund, York; Johnson, London. 1800.

From the account given by these apparently well-meaning persons of themselves, it appears that, from having opened their eyes to perceive the errors of Methodism, in which they had been involved, they have undertaken to make a religion for themselves, which they conceive to be authorized by the Scriptures. From the partial and imperfect views which they have been able to take, they have constructed a system of Socinianism and Materialism, which they attempt to defend from the books of Revelation. Heartily do we wish them truer views of things, and a religion founded on divine authority. When we reviewed Mr. Graham's excellent defence of the Church of England*, we had not seen this Narrative, which, in fact, occasioned that defence. Whatever poison is here insinuated, by a real or pretended deference to Scripture, will find its best antidote in the perusal of Mr. Graham's tract.

ART. 36. *A short and easy Method with the Deists, wherein the Certainty of the Christian Religion is demonstrated by infallible Proof from Four Rules, which are incompatible to any Imposture that ever yet hath been, or that possibly can be. In a Letter to a Friend. Extracted from the Works of Mr. Charles Leslie. To which is prefixed, A Prefatory Address to the Deistical Leader. By Joseph Nightingale.* 8vo. 56 pp. 1s. Macclesfield printed, and sold. 1800.

This admirable tract of Charles Leslie is so well known to all who have studied the evidences of Religion, that there can be no occasion for any recommendation of it. We are glad to see it republished in every possible form; and we commend the zeal of the present editor for endeavouring to add to its celebrity. His own appendix contains some useful tables of prophecies, as given and fulfilled.

POLITICS.

ART. 37. *A Letter to the Right Hon. William Pitt, on the Influence of the Stoppage of Issues in Specie at the Bank of England, on the Prices of Provisions, and other Commodities. The Second Edition; with additional Notes, and a Preface; containing Remarks on the Publication of Sir Francis Baring, Bart. By Walter Boyd, Esq. M. P.* 8vo. 5s. Wright. 1801.

If we do not allow that Mr. Boyd's doctrine of the effect of the suspension of issues in specie, at the Bank of England, is just in itself,

* See Brit. Crit. February, 1801, p. 182.

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we ſhall by no means deny that he has enforced his opinion by much plauſible reaſoning. That he is ſincere, we feel ſufficiently perſuaded. Throughout his publication, he diſcovers the moſt entire conviction of the truth of his own theory. Mr. Boyd's principal antagoniſt is Sir Francis Baring, a gentleman of great experience, ample fortune, and conſiderable reputation in the commercial world. It is to this gentleman's obſervations, that the additions in this ſecond edition are directed; and, however different opinions may be on the general argument, candour muſt allow, that Mr. Boyd has diſcovered great acuteneſs, and a degree of temper and coolneſs, not frequently to be met with in controverſies of any kind.

SCARCITY.

ART. 38. *Remarks on the Deficiency of Grain, occaſioned by the bad Harveſt of* 1799; *on the Means of preſent Relief, and of future Plenty. With an Appendix, containing Accounts of all Corn imported and exported, with the Prices from* 1697 *to the* 10*th of October,* 1800; *and alſo ſeveral other Tables. By John Lord Sheffield.* 8vo. 120 pp. 3s. Debrett. 1800.

The noble author propoſes to ſtate, without reſerve, the nature, progreſs, and extent of our preſent diſtreſs; and thus to enable us to judge how far we have the remedy in our power, and eſpecially the prevention of a recurrence of the ſame emergency. In Part I. it is ſhown, that, our preſent difficulties being dependent on, and blended with thoſe ariſing from the bad harveſt in 1799, the whole of that period is properly included in the following obſervations: the cry againſt monopoly and iniquitous practices, is reprobated; and the whole crop of 1799 (meaning, we preſume, *wheat* only) is aſſerted to have been leſs than two thirds of the uſual conſumption. We meet with an uſeful note at p. 22, ſhowing it to be probable, that an army and navy, of 300,000 men, do not conſume more Britiſh corn than they did as individuals, particularly as peaſants. Farmers are vindicated from the charge of *combining* to hoard their grain. The late conduct of millers, near London, is not commended; but they are vindicated from the charge of monopoly. Part II. ſets forth the means of relief from the preſent ſcarcity. A maximum price of proviſion is ſtrongly reprobated, and is ſhown to have failed in three inſtances, in 1315, in 1689, and under the atrocious tyranny of Robeſpierre. The ſcheme of raiſing farmers' rents, in proportion to the increaſed price of wheat, is ſaid to be extravagant and impracticable; public magazines, an advance of the price of labour, and parochial largeſſes are diſcommended. "There ſeems, then, to be no reaſonable expectation of relief, except through management, including the uſe of ſubſtitutes, and importation." P. 66. Some of us can atteſt ſtrongly the juſtice of the following remark: "The aſſize is ſet on a bad principle; and, if we retain any aſſize, it ſhould be changed: beſides, it is at preſent more favorable to the bakers to make bread of the *fineſt*, than of the whole of the flour; it ſhould be the reverſe." P. 85. Very juſtly is the practice

practice cenſured, "which was almoſt general in the country, of ſelling wheat or flour at reduced prices, thereby counteracting the natural and ſalutary effect of market prices, and greatly promoting the conſumption of that article, the ſcarcity of which is ſo alarming." P. 86. An Act of Parliament is recommended (p. 87) and has ſince been made, for relieving the poor, in part, by ſubſtitutes for bread. Governor Pownall's plan for putting millers, as well as bakers, under material regulations, is properly commended. The compaſſionate attention, in various ways, of families reſiding in the country, towards their poor neighbours, is moſt highly and juſtly extolled. If there be not an error of the preſs at p. 96, the caſe is one unheard of by us, of occupiers of land paying 25s. in the pound, at *rack-rents*, towards the maintenance of the poor. At p. 99, we were diſappointed, by finding that the third Part, "On the Means of future Plenty," is for a ſhort time poſtponed, with the view of diſpatching the publication of the firſt and ſecond Parts. To this third Part we ſhall be glad to pay attention, having found in the preſent tract many practicable and very uſeful ſuggeſtions.

ART. 39. *Induſtry, and a pious Submiſſion, Charity, and a ſtrict Œconomy, recommended and enforced, as the beſt Means of alleviating the preſent Diſtreſs. A Sermon, preached in the Pariſh Church of St. Anne, Weſtminſter, on Sunday, the 14th Day of December, 1800, being the Day on which his Majeſty's Proclamation, on the Scarcity of Grain, was directed to be read. By Joſ. Jefferſon, A. M. and F. A. S.* 8vo. 34 pp. 1s. Lea. 1800.

The author's dedication of this Sermon to Mr. Archdeacon Eaton, Rector of St. Anne's, is very creditable to both of them. From John vi, 5, the preacher begins by impreſſing upon the minds of his hearers an attention to thoſe evident truths, the creative power, and providential care of God; and a conviction, "that when God deranges the uſual order of his bounty, and beſtows, with a ſparing, what is generally given with a profuſe hand, it may be amongſt his deſigns, the ſevereſt of which, we know, are tempered with wiſdom, to draw our attention to theſe truths, ſo as to enforce religion and piety; to teach us by his judgments, what we have refuſed to learn by his mercies." P. 8. He then ſtates, in ſubſtance, the miracle of the five barley loaves, and the two ſmall fiſhes; and deduces from it a ſummary of thoſe duties which the circumſtances of the times call us to perform; namely, "a ſubmiſſive acquieſcence on the part of the lower ranks, a diffuſive charity on the part of the higher, a rigid œconomy in all." P. 12. Theſe ſeveral topics are diſcuſſed with much good ſenſe, and with a conſiderable portion of energy and eloquence. The admonition to *ſervants*, at p. 26, is calculated to be generally uſeful; for we fear, that, if œconomy in the uſe of flour and bread has not been ſo univerſal as might be wiſhed, much of the blame may be imputed to the perverſeneſs of perſons of this deſcription. The proceedings (ſtated in the Appendix) of the inhabitants of St. Anne's pariſh, in veſtry, in conſequence of the Royal Proclamation, appear to have been very prudent and judicious.

ART.

ART. 40. *Cauſes of the Scarcity inveſtigated. Alſo, an Account of the moſt ſtriking Variations in the Weather, from October, 1798, to September, 1800. To which is prefixed, the Price of Wheat, every Year, from 1600, to the preſent Æra. By Samuel Hopkinſon, B. D. late Fellow of Clare-Hall, Rector of Elton in Northamptonſhire, and Vicar of Morton.* 8vo. 52 pp. Newcomb, Stamford; Jacob, Peterborough; Debrett, London. 1800.

The Preface to this tract is not quite unexceptionable: "How the leiſure hours of divines, in convivial cities and rural towns, are commonly taken up, it is not neceſſary to inform the public." We know that many of thoſe hours are taken up in ways at leaſt as uſeful and reſpectable, as in forming deſcriptions of "variations in the weather; of the ſeaſons of ſowing wheat, barley, beans, and oats; of the getting in of harveſts; or even of the ſize of the hail-ſtones which fell on the fourth of May, 1800." If a divine ſhould think, that invidious reflections upon any among his order will help to amend it, he may, in theſe times, very ſafely, and not indecorouſly, leave the buſineſs to thoſe who do not belong to that order.

We agree with the author, "that one, amongſt other exiſting cauſes of the ſcarcity, ſo much complained of, is the extraordinary ungeniality of the ſeaſons." P. 2. Indeed, we account this to be the *grand* cauſe. The deſcription, at p. 36, of the effects of the preſent war upon our ſupply of proviſions, is at leaſt greatly overcharged, if not wholly erroneous: and very unjuſt, we think, at preſent, is the remark, that our various diſtreſſes "are rendered ſtill more *intollerable*, by the diſſolute conduct of many in the higher *Grades* of Life, and by the Feſtivity of the middle orders." P. 37. That ſome uſeful obſervations may be found in this tract, we readily allow; but they are greatly counterbalanced by the raſhneſs of its animadverſions, and (in a literary view) by the affectation and turgidity of its ſtyle.

MISCELLANIES.

ART. 41. *A Hebrew Grammar, for the Uſe of the Students of the Univerſity of Dublin. By the Rev. Gerald Fitzgerald, D. D. Hebrew Profeſſor in *ſaid Univerſity.* 8vo. 194 pp. Dublin printed, at the Univerſity Preſs, by R. E. Mercier and Co.

This Hebrew Grammar is upon the Maſoretical plan, and is a medium between the more voluminous and complicated work of Buxtorf, and the ſhorter inſtitutional works that have been made out of it, in later times. Nothing can be done, in this walk of Grammar, but to lay the ſubject before the ſtudent, with ſimplicity and perſpicuity. Dr. Fitzgerald is entitled to this praiſe; and we have no ſcruple in ſaying, that this appears to be as good an introduction to the knowledge of Hebrew Grammar as can be deſired.

* So printed, without the article.

We

We may juſt remark, that in *The Scale of equal Parts, ſhewing the Serviles and Radicals at one View*, which is placed oppoſite to the title-page, is a very ingenious contrivance for exhibiting, in a ſmall diagram, the form and claſſification of the Hebrew letters. It is to be regretted, that the *nun* is placed among the radicals, inſtead of the ſerviles, which ſeems its proper place.

We rather think, that the *dageſh*, in the *gimel*, in p. 20, is not euphonic, but is meant to compenſate the *he*, and therefore comes under the ſecond, and not the third rule. In p. 61, it might have been better not to ſay, that pronouns compenſate the defect of the verb ſubſtantive; but that it is an idiom peculiar to the Hebrew, to make the ſentence elliptical, by leaving out the verb ſubſtantive, as the author has more correctly ſtated it in p. 155. In p. 69, he omits to mention the *dageſh forte*, as a characteriſtic of the conjugation *Hithpael*, though he has properly noticed it in p. 101. In pp. 38, 39, in ſpeaking of the rule for forming the plural of nouns feminine, he ſhould rather have ſaid, when the *he* and the *tau* are radicals, they are not omitted in forming the plural.

We mention theſe as matters of ſmall importance, and to ſhow that, when we commend the whole of the work, it is not without having examined its parts.

ART. 42. *Eight Meteorological Journals of the Years* 1793 *to* 1800. *Kept in London, by William Bent. To which are added, Obſervations on the Diſeaſes in the City, and its Vicinity. Alſo an Introduction; including Tables from Eight preceding Journals of the greateſt, leaſt, and mean Height of the Barometer and Thermometer, in every Month of the Years* 1785 *to* 1792. 8vo. 15s. neatly bound. Bent, Paternoſter-Row. 1801.

We have regularly noticed theſe Journals from their commencement, and have ſeen occaſion to praiſe both the plan and the execution. The collective tables now publiſhed, to complete the volume, give 29,88 as the mean ſtate of the barometer for the whole period, and 50,8 for that of the thermometer, without doors. The greateſt height of the barometer is 30,68, and the leaſt 28,57. The greateſt height of the thermometer 87, and the leaſt 11,5. So uſeful a work will doubtleſs be continued.

ART. 43. *Practical Philoſophy of ſocial Life; or, the Art of converſing with Men: after the German of Baron Knigge. In Two Volumes. By P. Will, Miniſter of the Reformed German Congregation in the Savoy.* Crown 8vo. 10s. Cadell and Davies. 1799.

Our previous knowledge of ſome part of Baron Knigge's Life, gave us little inclination to ſtudy his "Practical Philoſophy." His errors and eccentricities are very curiouſly painted by himſelf in his Introduction; he ſeems to us exactly the Old Man and his Aſs in the fable, trying to pleaſe all, and therefore offending all. The part he took in the pernicious ſociety of *illuminati*, is mentioned only in general terms,

by himſelf or his editor. Behold then the picture of the philoſopher drawn by himſelf:

"I was very young when I firſt ſtepped upon the theatre of the world, and the Court. My temper was lively, reſtleſs, and eaſy to be affected, and my blood warm: the ſeeds of many violent paſſions lay concealed within me; I had been ſomewhat ſpoiled in my firſt education, and had too great attention paid my little perſon, which induced me to demand too much conſideration from thoſe around me.—My livelineſs cauſed me to commit many inconſiſtent actions; I was precipitate in every thing, always doing either too much or too little, ever being too late or too ſoon; becauſe, invariably, I was about to commit a folly or to retrieve one. I generally miſſed my aim from omitting to act upon a ſimple plan. When firſt I appeared at Court, I was too careleſs, too open, and unſuſpicious, which did me a great deal of injury. I reſolved however to become a complete courtier; my conduct grew artificial, and I loſt the confidence of good men; I was too pliant, and this deprived me of external regard, internal dignity, and ſelf-conſiſtency. Being diſſatisfied with myſelf, I grew reſerved and ſingular. This created aſtoniſhment; my ſociety was courted, and my ſociability revived again. I renewed my former connections, diſcarded my ſingularities, and the charm which my ſecluſion from the world had created, and which had attracted the attention of others, diſappeared at once. At another period I laſhed the follies of the times with ſome degree of wit; I was now dreaded, not beloved; *this grieved me*; and being deſirous to repair this loſs, I proved myſelf a harmleſs being, diſplayed kind and benevolent ſentiments, and ſhowed that I was incapable of hurting and perſecuting others.—But what was the conſequence? Every one of thoſe I had offended by my former conduct, or who imagined themſelves the object of my ſarcaſms, abuſed me on ſeeing me defend myſelf only with blunted weapons, which could do no harm. At other times, when my ſatirical humour was encouraged by the applauſe of jovial companions, I laſhed great and little fools without mercy; the wits laughed; but thoſe that were wiſer ſhook their heads, and treated me with coldneſs. Being deſirous of ſhowing that my humour was not tinctured with malice, I ceaſed ridiculing others, *and palliated every folly*. This however made me appear to ſome a ſimpleton, while others ſuſpected me of hypocriſy." P. xxv, &c.

A more complete picture of a weak and frivolous mind than the author here draws, and goes on to finiſh as his own, we never ſaw. The precepts of the author are, in our opinion, proportionably frivolous; nor can we think that the Engliſh public will feel any gratitude to the tranſlator for providing ſuch an inſtructor for them. We cannot account for the taſte of the German public in taking off ſeveral editions; but we can anſwer for it, that the experiment will not ſucceed in England. We have little notion that a frivolous man can blunder himſelf into ſuperior wiſdom. What will the reader think of theſe ſpecimens?

"Old uncles and aunts, particularly ſuch as are married, are very apt to ſcold, to vent their gouty and hyſteric humours, at their nephews and nieces." Vol. i, p. 180.

"When

"When you have long journies to make on foot, a glaſs of water on ſetting out in the morning, and a diſh of coffee, and ſome bread and butter after two hours walk, will prove very wholeſome and refreſhing." Vol. ii, p. 105.

"It is not adviſeable to reſt under a tree within a ſmall diſtance of the high road; for at ſuch places beggars are uſed to reſt and leave vermin." Ibid.

Here are diſcoveries!

ART. 44. *The Life, Adventures, and Opinions, of Col. George Hanger. Written by Himſelf. To which is added, Advice to the Prelates and Legiſlators, how to correct the Immorality and Jacobiniſm of the preſent Age, and at the ſame Time increaſe the Revenue.—Advice to the lovely Cyprians, and to the Fair-Sex in General, how to paſs their Lives in future to their better Satisfaction, and to enjoy with Diſcretion the Three Cardinal Virtues.—On Matrimony, Compulſive Wedlock, and on Polygamy.—On the Miſery of Female Proſtitution.—The Hiſtory of the lovely Ægyptia, the Pamela of Norwood, and Paragon of the Egyptian Race; the Author's Marriage with her, and her cruel Infidelity and Elopement with a Travelling Tinker.—And a Hiſtory of the King's Bench Priſon, written by the Author during his Cuſtody under the Marſhal of that Priſon, deſcriptive of the Miſeries endured by the Priſoners, and the extravagant Expence incident to their Confinement. Two Volumes.* 8vo. 14s. Debrett. 1801.

Very fooliſh, and often very profligate. But the general example, compared with a few of the ſentiments of the author, may ſerve to ſhow, that even ſome good qualities, without common prudence, will not ſave the circumſtances from ruin, or the character from degradation.

ART. 45. 1. *Account of a Plan for the better ſupplying the City of Edinburgh with Coal; together with an Examination of the Merits of the Two principal Lines, pointed out for the intended Canal between Edinburgh and Glaſgow. By Henry Steuart, Eſq. LL. D. F. R. and A. S. E.* 8vo. 142 pp. Bell and Bradfute, Edinburgh; Robinſons, London. 1800.

ART. 46. 2. *Obſervations on the Account of a Plan for the better ſupplying the Cities of Edinburgh and Glaſgow with Coal. By an old Coal-Maſter.* Hill, Edinburgh. 8vo. 63 pp. 1800.

ART. 47. 3. *Supplement to an Account of a Plan, for the better ſupplying the City of Edinburgh with Coal; compriſing an Examination of an anonymous Pamphlet, lately publiſhed, under the Signature of an old Coal-Maſter. By Henry Steuart, LL. D. F. R. S. and F. A. S. E.* 8vo. 204 pp. Hill, Edinburgh; Longman and Rees, London.

It has long been propoſed to cut, between Edinburgh and Glaſgow, a canal of ſuch a depth, as to let goods be tranſported, by water, in light veſſels, from the one city to the other. The expence of ſuch a canal muſt be very great; but it appears not to have alarmed our

northern neighbours; for they have actually had the country ſurveyed, through which it muſt paſs, and are now deliberating on the merits of the different lines which the ſurveyors have pointed out. Their choice indeed ſeems to be limited to two lines, of which one paſſes by a place called the *Batten-moſs*, and the other by the town of *Falkirk*. The object of Dr. Steuart's firſt publication is to prove, that the former of theſe is by much the more eligible line for the intended canal; not merely becauſe it is the ſhorter, but becauſe it opens a communication by water to one of the richeſt coal diſtricts in Great Britain, or perhaps in the whole world. Our limits permit us not to give even an abſtract of his proofs; but it is our duty to declare, that they fully warrant the author to ſum up the general character of the rival lines in the following well-written paragraph:

"Suppoſing both to hold forth a fund, in which prudence or ſpeculation would willingly adventure, like moſt rivals, they certainly would attract by very oppoſite qualities. In the Batten-Moſs line, coal conſtitutes the primary object; in the northern track, it is enumerated at beſt among the ſecondary articles of trade. The firſt enriches an uncultivated region; the laſt traverſes a populous diſtrict. Thus, while manufactures are improved by the one, by the other population and manufactures are produced. The merit of the firſt lies in directneſs, though attended with lockage; that of the laſt in expedition, though retarded by circuity. The one viſits only the ſkirts of the coal diſtricts; the other penetrates into the heart of the country. The utility of the northern track terminates in itſelf; the Batten-Moſs line would give birth to future navigators." He might have added, as a fair deduction from his own premiſes, that the benefits to be derived from the northern line muſt for ever be confined to the cities of Edinburgh and Glaſgow, with the track of country immediately lying between them; while thoſe which would infallibly flow from a canal in the Batten-Moſs line, would inſtantly extend to the eaſt coaſt of England, and very ſoon ſpread over all Europe.

The anonymous Coal-Maſter, whatever may be his own conviction, labours hard to perplex his readers, and by clumſy and petulant wit he diverts their attention from the force of Dr. Steuart's reaſoning. He gravely contends, that a ſtratum of coal *five feet* thick is of more value than one of equal extent and of *double* that thickneſs; that coal lodged *fifty* fathoms below the ſurface of the ground can be brought to market at very little more expence to the proprietor than coal lodged at the depth of only *ten* fathoms; and that the carriage of heavy goods by water, eſpecially of *coals* (which in this writer's apprehenſion have ſome myſterious quality inconceivable by us) muſt be more expenſive than by land, if the diſtance do not greatly exceed ſix miles! We can hardly ſay that he *reaſons* in ſupport of theſe paradoxes; but he gives a long detail, wrapt in obſcurity by the perpetual uſe of technical language, of the comparative expences of deep and ſhallow pits, and of what he calls "meoſt below ground." In ſupport of his opinion, that coals may be carried at leſs expence by land than by water, he exhorts the coal-maſters in the vicinity of Edinburgh to take this department into their own hands, and lays down, at ſome length, a plan, by which he aſſures them they may retain the trade of that city to them-

themſelves, in oppoſition to the proprietors of all coal which ſhall be tranſported to it, by the intended canal! Of the obviouſneſs of his plan, as well as of its ſucceſs, he is ſo confident, "that it may appear ſtrange," he ſays, "that it has never been attempted; but when a moderate profit is made, there is as little tempation as neceſſity for efforts of this kind; but that does not make their ſucceſs the leſs certain, when occaſion requires them to be called forth: and it muſt be a great conſolation to the coal-maſters in the vicinity of Edinburgh to know, that by a land-carriage of ſix miles they can tranſport their coals to market at a leſs price than the freight duty alone of this boaſted Drawcanſir Canal amounts to."

It muſt indeed appear very ſtrange, that an *obvious* plan for leſſening the price of coals to the conſumer, and at the ſame time increaſing the profits of the coal-maſter, has not long ago been adopted by the proprietors of coal in the vicinity of Edinburgh; and Dr. Steuart, in his ſecond publication, by putting the anonymous author's reaſoning (if reaſoning it can be called) into the mouths of the coal-owners of Mid-Lothian, exhibits them in a very ridiculous point of view.

"Dear friends of Edinburgh," they are made to ſay, "in whoſe happineſs and proſperity we are ſo anxiouſly intereſted! While our preſent monopoly continues undiſturbed, you ſhall pay very handſomely for your coals: but ſhould a competition ariſe, and you think ſeriouſly of leaving us for this Drawcanſir Navigation, rather than loſe your buſineſs, we wiſh, as a piece of friendſhip, to convince you, that we can deter our rivals, by *lowering our price*"!! This is a very fair view of the conduct of theſe coal-maſters, according to the ſtatement of their anonymous advocate; but the ſtatement Dr. Steuart demonſtrates to be erroneous. By much patient inveſtigation, much elegant wit, and ſome keen ſarcaſm, he points indeed all the weapons of the unknown *Obſerver* againſt himſelf and his employers, the coal-owners; while he has completely convinced us, "that London itſelf, as well as every other ſea-port on the eaſt coaſt of England, is almoſt equally intereſted as Edinburgh, in the ſucceſs of the purpoſed navigation by the Batten-Moſs. Whatever may be the prejudices once entertained in the ſouth againſt the Scotch coal, they are of ſuch a nature as very quickly to be done away. Were they much better founded, than by the moſt competent judges they are now acknowledged to be, the prodigious ſaving that might be made, by adopting this coal as a fuel, and the great productive capital which could, in conſequence, be applied to other objects, would be far more than ſufficient to preponderate in the ſcale. To perſons unaccuſtomed to conſider the ſubject, 36,000*l.* a-year, which Edinburgh clearly would ſave, may perhaps ſeem, at firſt ſight, an exaggerated ſtatement; yet it is pretty certain, under judicious regulations, that a ſaving, even ſuperior to this, might alſo be derived to a greater metropolis." Of the truth of this aſſertion the author has convinced us; and we recommend theſe three pamphlets to our readers, not only as being (the firſt and laſt of them) extremely well-written, but as treating with perſpicuity a great national object, of at leaſt as much importance to the ſouthern as to the northern inhabitants of this iſland; an object, for the attainment of which, were we poſſeſſed of wealth, we ſhould beg leave to be permitted to enrol ourſelves among the ſubſcribers.

ART.

ART. 48. *Letter to a Member of Parliament on the Character and Writings of Baron Swedenborg, containing full and compleat Refutation of all the Abbé Barruel's Calumnies againſt the Honourable Author. By J. Clowes, M. A. Rector of St. John's Church, Mancheſter, and late Fellow of Trinity College, Cambridge.* 8vo. 355 pp. 4s. Clarke, Mancheſter. 1799.

When the preſent is called a ſagacious or enlightened age, a large deduction muſt be made for fanaticiſm of various kinds, which, by an unaccountable effect, ſeems to increaſe in ſome parts as much as infidelity unhappily prevails in others. That two ſuch oppoſites ſhould ariſe together, may perhaps be in part explained, by conſidering them as equal deviations, on different ſides, from the middle point of ſound ſenſe. That the reveries of Swedenborg, and his *Doctrine of Correſpondences*, ſhould be defended by the Rector of a Church is very lamentable; but as we cannot hope to cure his diſorder by any words that we can uſe, and as we hope we have no readers who partake the infection, we ſhall take no further notice of his 355 pages.

ART. 49. *An Appeal to the Britiſh Hop-Planters. By S. F. Waddington.* 8vo. 39 pp. 1s. Croſby. 1800.

We have, ſome of us, good reaſon for believing, that the diſputes betwixt the planters and the venders of hops, are not quite ſo intereſting to the public as is commonly ſuppoſed, becauſe that commodity enters much leſs into our beverage than moſt perſons are aware of. It is in a fair way of being *ſupplanted*, by a plant which Miller thus deſcribes: "It hath an indeterminate ſtalk, branching out into many ſmall ſhoots, with ſpikes of naked flowers hanging downwards; the leaves are *hoary* and *bitter*. Of this plant there are thirty-two ſpecies." After this hint (which the porter-brewers will underſtand) our buſineſs is with Mr. W. and his book; which compreſſes within a ſmall ſpace (much cloſer than hops can be packed) a vaſt quantity of vulgar egoiſm, profane alluſion to Scripture, and ignorance of the laws.

ART. 50. *The Victim. In Five Letters, to Adolphus.* 12mo. 2s. 6d. Button. 1800.

This little volume contains ſome excellent reaſoning and arguments, on the ſubject of ſeduction. The name given it is only applicable to the ſubject in the abſtract, and ſeems to have nothing to do with any thing which is related. The deſign is good, and the execution not undeſerving of praiſe.

ART. 51. *La Bruyere the Leſs; or, Characters and Manners of the Children of the preſent Age. Written for the Uſe of Children of Twelve or Thirteen Years of Age, with the Exception of the Ten laſt Chapters, which apply to Perſons of more advanced Years. Tranſlated from the French of Madame de Genlis.* 8vo. 3s. 6d. Longman and Rees. 1800.

This author's name has been ſufficiently celebrated by volumes of tales, dramas, romances, letters, &c. not to require any preliminary obſervations

ſervations upon her character and abilities. The original work of La Bruyere, conſiſts chiefly of detached and unconnected paſſages, not ſo ſhort as the maxims of La Rochefoucault, but, in a ſimilar manner, expreſſive of ſentiments on the character of man, and the conduct of life. This little work is divided into chapters, and may be read with inſtruction to children by their parents or teachers, when properly commented upon and explained. The author herſelf could never expect or preſume, that children of twelve years of age would of themſelves peruſe a collection of dry moral precepts, unenlivened by anecdote or epiſode. They are certainly creditable to the underſtanding and intentions of Madame de Genlis. There are ſome things which, nevertheleſs, will excite a ſmile from Engliſh readers, and particularly what is ſaid about the tone of voice to be uſed in ſpeaking to women, at p. 109.

ART. 52. *A Satirical View of London, at the Commencement of the Nineteenth Century. By an Obſerver.* 8vo. 5s. Kearſley. 1801.

This idea is certainly a very good one, and if well executed might convey much information and amuſement to the public. We cannot, however, very highly commend the preſent performance, which ſeems deficient in the more eſſential qualifications of acuteneſs, and an intimate knowledge of faſhionable life. There is, however, ſome ſkill in the arrangement, and ſome entertainment in the volume.

ART. 53. *Analyſis of Horſemanſhip: teaching the whole Art of Riding in the Manege, Military, Hunting, Racing, or Travelling Syſtem. Together with the Method of breaking Horſes, and dreſſing them to all Kinds of Manege. By John Adams, Riding-Maſter.* 8vo. 196 pp. 12s. Cadell and Davies. 1799.

Horſemanſhip, like other practical arts, cannot be taught ſolely, or even principally, by books: yet a judicious treatiſe on the ſubject may aſſiſt ordinary maſters, and fix in the memory of pupils the inſtructions they have received. The treatiſe before us contains ample and (as it ſeems to us) judicious rules for the Manège; but there is only a ſhort chapter on Military Horſemanſhip, and a few occaſional remarks on the other ſpecies of riding. Theſe, however, are reſerved for a ſecond volume, which is promiſed by the author; and which, if executed with the ſame care and judgment as the firſt, will probably form one of the completeſt books of the kind which have been produced in this country.

ART. 54. *Domeſtic Union, or London as it ſhould be; containing Obſervations on the preſent State of the Municipality of London; with Hints for its Extenſion and Improvement: together with Remarks on the Weſt-India Docks in the Iſle of Dogs, the Wapping-Docks, the Projects for improving London Bridge, and for making a new Iron Bridge acroſs the Thames; the Canal on the South Side of the River, and the ſeveral new Streets under Contemplation. By the Author of the Portentous Globe.* 4to. 3s. 6d. Walter. 1800.

Some good and uſeful hints are communicated in this publication, in a very ſingular and uncouth manner. When the meaning, however,

of

of an author is ſo obviouſly praiſeworthy, we are not ſo rigorous as to cavil about that preciſion, accuracy, and elegance, which can only be the effect of long exerciſe and experience.

ART. 55. *Memorials of the Family of Tufton, Earls of Thanet, deduced from various Sources of authentic Information.* 8vo. 7s. Robinſons. 1800.

A work of this kind cannot be acceptable to many; but it certainly has its uſe, and when well and ſkilfully conducted, materially adds to our knowledge of ancient manners. Mr. Pocock is well qualified for the taſk he has undertaken; he is perſevering, diligent, and obſerving. The Monument in the title-page from Rainbow Church, cannot be viewed without a ſmile. A warrior in an immenſe tye-wig is, to modern prejudice, the *cervix equina humano capiti*. But the progreſs and changes even of dreſs are one ſource of intereſting information, by no means to be diſcouraged. Some agreeable anecdotes are interwoven in this volume, particularly at pp. 63, 110, 138, &c. &c.

ART. 56. *Obſervations on the Failure of Turnip Crops, with Propoſals for a Remedy, not altogether new, yet not fully conſidered by Agricultural Writers. By the Rev. H. P. Stacy, LL. B. F. L. S.* 8vo. 24 pp. 1s. Hatchard. 1800.

"That turnip crops are materially injured by inſects, is not to be denied; but that they are wholly deſtroyed by them, is certainly yielding to an opinion, without conſidering whether there are not other cauſes operating at the ſame and with more effect." P. 9. Theſe cauſes are ſaid, with great probability, to be *heat* and *drought*; and the remedy ſuggeſted is, "placing the ſeed at ſuch a depth, that its radicle may have powers to ſupply the young plant with moiſture ſufficient to forward its growth, notwithſtanding the ravages of the inſects, and the heat of the weather." P. 20. An experiment, which much favours this opinion, is ſtated at p. 11: "Thirty-two turnip ſeeds were ſown at different depths, in glaſs veſſels, filled with common garden mould, and plunged into the earth; on the fourth day after ſowing, they were examined, and the reſults were as follows: ſeed ſown, at

4 inches depth,	had ſhot forth a radicle	3 inches long,	a germ 1 inch.
3 ditto,	ditto,	2½ ditto,	ditto $\frac{7}{8}$ ditto.
2 ditto,	ditto,	2 ditto,	ditto $\frac{1}{4}$
1 ditto,	ditto,	1½ ditto,	ditto $\frac{1}{2}$

n an average."

This tract appears to be very deſerving of the attention of farmers. The illuſtration at p. 19, would better have been omitted. We object ſtrongly to the introduction of ſacred topics on trivial occaſions.

ART. 57. *The Britiſh Touriſt's or Traveller's Pocket Companion through England, Wales, Scotland, and Ireland, comprehending the moſt celebrated Towns in the Britiſh Iſlands. By William Mavor, LL. D. Volume V. and VI.* 12mo. 6s. Newbery. 1800.

In vol. xii, p. 556, of the Britiſh Critic, an account is given, in favourable terms, of the commencement of this work. This continuation

tion is entitled to the ſame praiſe. It is very neatly executed, will often be found an acceptable companion to the traveller, and will form a very deſirable portion of a youthful library.

ART. 58. *An Account of the French Expediton to Egypt; comprehending a View of the Country of Lower Egypt, its Cities, Monuments, and Inhabitants, at the Time of the Arrival of the French; and a particular Deſcription and Meaſurement of Pompey's Pillar, illuſtrated by a Plate. By Charles Norry, Member of the Philotechnical Society, and One of the Architects attached to the Expedition. Tranſlated from the French.* 8vo. 53 pp. 2s. 6d. Ridgway. 1800.

We have here a title-page almoſt as extenſive as the publication itſelf. The reader will judge what ſort of an account may be expected of the French expedition to Egypt, its cities, monuments, inhabitants, &c. &c. &c. in the compaſs of fifty-three pages.

ART. 59. *The Impolicy of prohibiting the Exportation of Rock-Salt, from England to Scotland, to be refined there, illuſtrated. By John Girvin.* 8vo. 80 pp. 1s. 6d. Debrett, London; Hill and Conſtable, Edinburgh. 1799.

"The reader is not to expect any new matter in the following work: it is rather a ſelection from other authors; but ſuch a ſelection as, perhaps, has not hitherto been preſented to the public." P. 4. In peruſing many of the introductory pages of this tract, we looked back continually to the title-page; wondering (but in vain) how they were to be connected with the ſubject propoſed. Thoſe pages, however, are not unentertaining. The main buſineſs of the book is entered upon at page 18; where it is propoſed to ſhow, "that by the importation of rock-ſalt from England into Scotland, the revenue will not be diminiſhed or endangered; the proprietors of ſalt-works will not be injured; and that conſiderable advantages to the fiſheries, the manufactories, and, in general, to the whole of that part of the united kingdom, will be acquired."

Theſe points ſeem to be well eſtabliſhed: and the whole tract (which does not admit of abridgment) appears to be very deſerving of attention.

FOREIGN CATALOGUE.

FRANCE.

ART. 60. *Fragmens ſur les inſtitutions républicaines. Ouvrage poſthume de* St. Juſt. Paris.

The editor of the *Fragments* concludes his *Introduction* thus: "A peine agé de 27 ans, St. Juſt a été *moiſſonné* par une révolution à laquelle

laquelle il avoit consacré son existence ; *il a laissé de longs regrets à la patrie et à l'amitié.*" To enable our readers to form some judgment of them for themselves, we shall present them with the following extracts:

" Le bien même est souvent un moyen d'intrigue. *Soyons ingrats, si nous voulons sauver la patrie.*

" La grossièreté est une sorte de résistance à l'oppression.

" La modestie d'un héros ne m'en impose pas ; si vous louez la modestie d'un homme, que feroit-il de plus dangereux pour la liberté, s'il montroit de l'orgueil ?

" Un gouvernement républicain a la vertu pour principe ; *sinon la terreur*, que veulent ceux qui ne veulent ni vertu, ni terreur ?

" L'opulence est une infamie.

" Il faut détruire la mendicité par la distribution des biens nationaux aux pauvres."

" Le XVIIIe siècle doit être mis au Panthéon." We cite this proposition merely to show its absurdity.

" Combien ne doit il pas exister de riches, puisqu'il y a en circulation quatre fois plus de signes qu'autrefois ? Combien trois ou quatre cent millions *(d'assignats)* émis par mois ne jettent ils pas de *corruption* dans la société ? Ce système de finances *pourroit faire fleurir une monarchie ;* mais il doit perdre toute république." He proposes " de lever tous les tributs, en un seul jour, sur toute la France"; as, also, " de donner à tous les Français les moyens d'obtenir les premières nécessités de la vie sans dépendre d'autre chose que des lois, et sans dépendance mutuelle dans l'état civil." That is, without labour, and without affecting the property of the rich.

Again : " Tout homme âgé de 21 ans est tenu de déclarer dans le temple quels sont ses amis.

" Cette déclaration doit être renouvelée tous les ans, pendant le mois de Ventôse.

" Si un homme quitte un ami, il est tenu d'en expliquer les motifs devant le peuple, dans les temples, sur l'appel d'un citoyen ou du plus vieux. S'il le refuse, il est banni.

" Si un homme commet un crime, ses amis sont bannis.

" Celui qui dit qu'il ne croit pas à l'amitié, ou qui n'a point d'amis, est banni." *St. Just* was the *friend* of *Robespierre*.

" Je désirerois," says he, in another place, " que lorsqu'une idée auroit saisi tous les esprits jusqu'à la fureur, il y eût, sur la tribune aux harangues, une couronne civique pour celui qui, même en se trompant, la combattroit avec décence et générosité." This wish would be sublime, if it were not the height of hypocrisy, or if it did not appear to arise from a presentiment of that fate which awaited the author.

St. Just had talents, which it cannot be doubted that a monster may have. *Espr. d. Journ.*

ART. 61. *La morale de l'enfance*, ou *Collection de quatrains moraux, mis à la portée des enfans, et rangés par ordre méthodique, par* Ch. G. Morel-Vindé. 5e édition, corrigée et augmentée. Paris, 1800.

Though we have been very much satisfied with the Quatrains of M. *Morel-Vindé*, we are persuaded that the virtues of the father are still

ſtill more valuable than the writings of the author, of which the following may ſerve as a ſpecimen.

" Des ſoins que vos parens vous donnent chaque jour,
Que votre attachement ſoit une récompenſe,
Qu'ils doivent vos efforts et votre obéiſſance
Moins aux lois du devoir qu'à celles de l'amour.

Si d'un père fameux, le ciel vous a fait naître,
De ce frivole honneur, craignez d'être orgueilleux.
Il fut illuſtre; eh bien! tâchez auſſi de l'être:
Montrez-nous vos vertus et non pas vos aïeux.

Ne croyez pas avoir un mérite ſuprême,
Pour avoir fait le bien de tout votre pouvoir;
Le vrai ſage eſt modeſte, et ſe dit à lui-même:
Celui qui fait le bien ne fait que ſon devoir.

D'affecter de l'eſprit, gardez-vous à tout age;
C'eſt s'attirer toujours beaucoup de défaveur:
Tel juge votre eſprit, alors, avec rigueur,
Qui vous en eût trouvé, ſans cela, davantage.

Evitez, mes enfans, le luxe corrupteur:
Point de goûts ſomptueux, d'exceſſive dépenſe.
Soyez ſimples en tout. Croyez que le bonheur,
De vos goûts modérés ſera la récompenſe.

Il n'eſt rien, mes enfans, dont on ne vienne à bout.
Avec du temps, des ſoins et de la patience,
On peut tout ce qu'on veut; ce n'eſt que l'indolence
Qui trouve, à chaque inſtant, des obſtacles à tout.

L'on ſe perd ſans retour, et l'on ſe déſhonore
Lorſque de la franchiſe on ne ſait pas les lois;
On ne croit plus celui qui mentit une fois:
Même quand il dit vrai, l'on croit qu'il ment encore." *Ibid.*

ART. 62. *Tableau mélotachygraphique, inventé par* Woldemar. Paris.

Every one is acquainted with the advantages reſulting from Tachygraphy to writing. A well-known compoſitor has endeavoured to extend them to muſic, and his plan appears to us ſimple and eaſy. This melo-tachygraphy may likewiſe be applied to declamation, and be rendered uſeful not only in perpetuating the delivery of celebrated actors, but likewiſe in fixing the accents of the principal paſſions, as the forms which they impreſs on different animals, have been determined by a ſiſter-art. *Ibid.*

ART. 63. *Oeuvres de* François Bacon, *traduites par* André Laſalle, *avec des notes critiques, hiſtoriques, et littéraires.* 3 Voll. in 8vo. with a portrait of *Bacon*, 13 fr. 50 cent.—*The ſame*, portrait avant la lettre, 14 fr.—*The ſame*, grand papier d'Auonay, ſatiné, 27 fr. Dijon and Paris.

Theſe three volumes contain the treatiſe on the dignity and advancement of the ſciences, enriched with learned and inſtructive notes.

They

They will be followed by the *Novum organum*, which is in the preſs, and afterwards by the remaining works of *Bacon.* *Ibid.*

ART. 64. *Nouveau Dictionnaire bibliographique portatif*, ou *Eſſai de bibliographie univerſelle, contenant l'indication des meilleurs ouvrages qui ont paru dans tous les genres, tant en France que chez les nations étrangères, anciennes et modernes, précédé d'une nouvelle édition des conſeils pour former une bibliothèque peu nombreuſe, mais choiſie, par* N. L. M. Deleſſarts, *imprimeur-libraire.* 1 Vol. 8vo. Pr. 5 fr. Paris.

To the advice for forming a library by the perpetual Secretary of the Academy of Berlin *(Formey)* is here added a *Dictionnaire bibliographique*, compriſing not only an abridgment of the different volumes, under the title of *La France littéraire*, but likewiſe a *Catalogue raiſonné*, of the moſt approved works which have appeared among other nations, both ancient and modern. *Ibid.*

ART. 65. *Cours complet d'agriculture théorique, pratique, économique, et de médecine rurale et vétérinaire*, ou *Dictionnaire univerſel d'agriculture; par une ſociété d'agriculteurs, et rédigé par l'abbé* Rozier. *Tome dixième, rédigé par les CC.* Chaptal, *conſeiller d'état et membre de l'inſtitut national*; Duſſieux, Laſteyrie, *et* Cadet-de-Vaux, *de la ſociété d'Agriculture de Paris*; Parmentier, Gilbert, Rougier-Labergerie *et* Chambon, *de l'inſtitut national.* Paris.

No pains have been ſpared to render this volume worthy the attention of the public. It is ornamented with thirty plates, engraved in a ſuperior ſtyle, by *Tardieu*, and with a buſt of the celebrated *Rozier.* *Ibid.*

ART. 66. *Cours d'études encyclopédiques, rédigé ſur un plan neuf, contenant*, 1. *l'Hiſtoire de l'origine et des progrès de toutes les ſciences, belles-lettres, beaux arts et arts mécaniques*: 2. *l'Analyſe de leurs principes*; 3. *tous ces mêmes objets traités en détail: le tout d'après les meilleurs auteurs, et les découvertes les plus récentes.* 6 large volumes in 8vo. with an engraved frontiſpiece, and an atlas of 64 plates, pr. 48 fr. Second edition, reviſed, corrected, and augmented, particularly with a *Table raiſonnée des matières*; by *François Pagès.* Paris.

Almoſt the whole of the firſt volume, and the latter part of the laſt of this very uſeful and comprehenſive work, contain the hiſtory of the origin and progreſs of human knowledge. The remainder of the firſt volume, and part of the ſecond, preſent the analyſis of their principles, their diviſions and ſubdiviſions, their connections: the reſt of the work is deſtined to treat of theſe objects ſeparately, and in detail. *Ibid.*

ART. 67. *Eſſai ſur l'art de la verrerie, par le C.* Loyſel, *aſſocié de l'inſtitut national, l'un des régiſſeurs de l'enregiſtrement et du domaine national.* Pr. 6 fr. Paris.

It were to be wiſhed that the deſcription of every art ſhould be made by a man equally acquainted with the theory and practice. Unfortunately this is not, in general, the caſe: in the voluminous and very

very * expenſive collection of arts and trades, there are ſcarcely more than five or ſix well deſcribed, and theſe are ſuch as have fallen to the ſhare of perſons who had themſelves practiſed them with diſtinction; namely, thoſe of the cabinet-maker, the enameller, the tinman, &c.

Though the buſineſs of the preſent work is ſo intimately connected with the ſciences, that we may ſay, there is ſcarcely any other which may be ſo completely regulated by phyſical principles, and which is, therefore, capable of arriving at ſo great a degree of preciſion; there exiſted, however, hitherto no ſatisfactory work upon the ſubject. To execute ſuch a work, an obſerver was required, who was familiarized with all the proceſſes of the art, and, at the ſame time, well informed in phyſics. This double advantage is eminently poſſeſſed by M. *Loyſel*. To this, in 1791, three of the moſt celebrated chemiſts in France, *Darcet*, *Fourcroy*, and *Berthollet*, have borne teſtimony in a very detailed report, preſented by them to the Academy of Sciences, on a memoir by the ſame author, of which the preſent work exhibits only the further development. They declared that the memoir alluded to had contributed to the advancement of the art, and that "ſon auteur devoit donner à tous les procédés de cet art important, le dégré de perfection qu'ils ne peuvent recevoir que d'une phyſique très-éclairée."

Mr. *L.* had, for a long time, directed the manufactory at St. Gobin, before he addreſſed this memoir, containing the reſult of his obſervations and experiments, to the Academy of Sciences. Since 1791, he has made new, and verified the former experiments, and purſued his ſubject to the combinations of coloured glaſs, of cryſtals imitating precious ſtones ſo exactly, that they can only be diſtinguiſhed from them by the different degrees of hardneſs.

The preliminary diſcourſe preſents an account of the progreſs of the art, from the Phenicians, who had eſtabliſhed celebrated manufactories in it upwards of three thouſand years ago, to our own time. The work itſelf is divided into nine parts, and embraces the art in its whole extent. *Ibid.*

ART. 68. *Mécanique philoſophique*, ou *Analyſe raiſonnée de la ſcience de l'équilibre et du mouvement, par* Prony, *de l'inſtitut national des ſciences et arts.* 1 Vol. 4to. Paris.

We think we cannot give a more ſatisfactory account of this work, than by inſerting an extract from the report made of it to the National Inſtitute, by Mr. *Delambre*, ſecretary to the claſs of phyſical and mathematical ſciences.

"Depuis l'invention des nouveaux calculs, le domaine de la mécanique s'eſt conſiderablement agrandi. De nombreuſes queſtions, inacceſſibles à l'ancienne géométrie, ont été réſolues, et forment aujourd'hui un corps de ſcience ſi vaſte, que l'eſprit tout occupé des dévelop-

* This collection, which is by no means complete, coſts from 500 to 600 francs.

pemens

pemens et des démonſtrations, a peine à en ſaiſir l'enſemble. C'eſt ce qui a donné, au C. Prony, l'idée de compoſer un tableau méthodique de tous les réſultats, dégagés de tout calcul intermédiaire.

" C'eſt ce qu'il appelle *Mécanique philoſophique*. Il a compoſé cet ouvrage ſur les leçons et les matériaux qu'il a raſſemblés pour l'école polytechnique, et ſon but eſt de fournir à l'étudiant les moyens de mettre enſemble et de co-ordonner les différentes parties de l'enſeignement qu'il aura reçu.

" On y voit, dans deux parties réellement diſtinctes, mais qui ſe correſpondent, et qui ſont imprimées en regard l'une avec l'autre, d'un côte les formules, les définitions et tout ce qui eſt proprement le texte ; et de l'autre, l'explication des figures et de la notation, la liſte des objets définis, et les énoncés des théorêmes et problêmes contenus dans les formules.

" L'auteur cite les ſources dans leſquelles il a puiſé ; mais ſon ouvrage contient auſſi beaucoup de choſes qui lui appartiennent, ſoit pour le fond, ſoit pour la manière dont elles ſont préſentées. Nous citerons pour exemple :

" Tout ce qui concerne l'équilibre.

" Une méthode pour obtenir les équations fondamentales de la ſtatique ſans employer, en aucune façon, la théorie des *momens*.

" Une démonſtration générale qui fait voir que les théorêmes relatifs aux *momens* ne ſont qu'une énonciation particulière des principes des vîteſſes virtuelles.

" Des formules nouvelles pour l'équilibre et la preſſion des fluides élaſtiques, en ayant égard à la variation de dilatabilité ; formules qui peuvent donner à la théorie du baromètre plus de généralité et plus de ſûreté, dans l'uſage qu'on en fait pour déterminer la hauteur des montagnes.

" Une application bien intéreſſante encore eſt celle que l'auteur fait de ſes principes (à la théorie des fluides imparfaits) à la pouſſée des terres contre les murs de revêtement. Les formules auxquelles parvient le C. Prony ſont entièrement nouvelles et de la plus grande ſimplicité.

" La lecture de cet ouvrage fera ſans doute naître le déſir d'en voir exécuter de ſemblables pour différentes parties de nos connoiſſances, et donnera une haute idée de l'école où ces leçons ſont expliquées, et dans laquelle on fait comprendre aux élèves des théories auſſi ſavantes et juſqu'à preſent ſi peu répandues." *Ibid.*

ART. 69. *Méthodes analytiques pour la détermination d'un arc du méridien, par* J. B. J. Délambre, *membre de l'Inſtitut national et du bureau des longitudes, l'un des deux aſtronomes chargés de la méſure de l'arc compris entre Dunkerque et Barcelonne ; précédées d'un mémoire ſur le même ſujet, par* A. M. Legendre, *membre de la commiſſion des poids et meſures de l'Inſtitut national.* 1 Vol. 4to. Paris. Pr. 7 fr. 50 cent.

The National Inſtitute being employed in preparing for the preſs the details of the meaſurement of nine degrees and forty-two minutes of the meridian, which traverſes the whole of France, and a part of Spain, a remarkable operation, both in its extent, and in the preciſion with which it is underſtood to have been made; two of its members have,

have, in the mean time, here laid before the public a ſtatement of the methods adopted by them for the execution of this great undertaking, which cannot fail of being well received by geometricians and aſtronomers. The memoir of *Legendre* is purely geometrical; we ſhall only obſerve, that it muſt unqueſtionably contribute much to the advancement of ſcience, when two men, ſuch as *Delambre* and *Legendre*, are occupied with the ſame objects, and in reciprocally diſcuſſing their labours. *Ibid.*

HOLLAND.

ART. 70. Σχολια εἰς Πλατωνα. *Scholia in* Platonem, *Ex codicibus MSS. multarum bibliothecarum primum collegit* David Ruhnkenius. Leiden, 1800; 256 pp. in l. 8vo. (pr. 1 Ridx. 12 gr.

Many of theſe Scholia had already been communicated to the public by *Siebenkees*. We ſhall here tranſcribe the account given of their nature and contents in the life of *Ruhnkenius*, by the celebrated *Wyttenbach* (p. 187) which has lately appeared: *Sunt hæc Scholia e grammatico genere eo, quod et res et verba perſequitur. Exſtant ſingularibus in codicibus complurium bibliothecarum.—Eſt ſane eorum uſus ad conſtituendam* Platonis *ſcripturam: nec doctrina eſt contemnenda: multa in aliis jam editis Grammaticis prodita; habent etiam nova nec aliunde cognita.* This collection is certainly more complete than that made by *Siebenkees*. He had formed his only from two Venetian MSS. and one in the Bibliotheca Angelica at Rome; whereas *Ruhnkenius* had likewiſe conſulted the Florentine library, that at Vienna, and almoſt all the others throughout Europe; in which he had been aſſiſted by his literary friends, and particularly by *Villoiſon*. It was the intention of the compiler to have accompanied theſe Scholia with Notes, as we learn further from the ſame life of him by *Wyttenbach: Illud non dubium quin maxima libro commendatio a* Ruhnkenii *animadverſionibus acceſſura fuiſſet. Et vero auctarium ei addere deſtinabat, collectis interpretamentis grammaticis ex ſcriptis et commentariis Platonicorum philoſophorum, qui raro grammaticum genus attingunt, veluti* Porphyrii, Procli, Hermiæ, Olympiodori *aliorumque nondum editorum.* Of this commentary, however, one page only is here printed. *Scholia*, ſays the above-mentioned biograper, *typis dudum deſcripta ſunt, animadverſionum non niſi una pagina: reliqua pars nec conſcripta, ita in Commentariis adumbrata ac per adverſariorum libellos diſperſa jacet, ut ab operis ſucceſſore, nonniſi bene verſato in græcis literis et Platonico argumento, nec niſi multo cum labore multaque cum diligentia, conſcribi probabiliter poſſit.*

GERMANY.

ART. 71. Ἑλλήνικα, ſeu *Antiquiſſimæ Græcorum hiſtoriæ res inſigniores uſque ad primam Olympiadem, cum geographicis deſcriptionibus, e ſcriptoribus Græcis collegit, digeſſet* M. Car. Godofred. Siebelis. Leipzig, 1800. xxiv. and 155 pp. 8vo.

The compiler of this work, who is already known by an excellent *Diatribe in Æſchyli Perſas*, informs us, that his object was to publiſh a Greek

Greek *chreſtomathia, quæ in unius hiſtoriæ Græcæ parte aliqua ſubſiſteret, quæ hujus partis res illuſtriores et apte ex ſe nexas et filo temporis adſtrictas exhiberet, quæ hiſtoricorum Græcorum narrationes Geographi Græci terrarum deſcriptionibus jucunde variaret*, &c. The ſelection, which to be followed by Notes. is made, with conſiderable judgment, from *Homer*, the three fragments of *Hellanicus*, *Heſiod*, *Herodotus*, *Euripides*, *Ariſtophanes*, *Thucydides*, *Xenophon*, *Ariſtotle*, *Apollodorus*, *Dionyſius*, *Diodorus*, *Conon*, *Strabo*, *Plutarch*, *Polyænus*, *Pauſanias*, *Philoſtratus*, *Clemens*.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Mr. Ray, of Glaſgow, will excuſe us for ſaying, that we can neither comply with his requeſt, nor accept his offer. We never give an account of a book from a partial view of it, nor ever accept any conſideration for giving our opinion.

We have the pleaſure to inform *Cantab*, that there is a profeſſed anſwer to Mr. Volney, publiſhed laſt year, by the *Rev. Peter Roberts*. As we have not yet reviewed the book, we can do no more in this place than announce our knowledge of it. He will find alſo ſatisfactory anſwers to as much of it as concerns the Egyptian Zodiac, and matters connected with that, in the firſt volume of *Mr. Maurice's Hiſtory of Hindoſtan*, in quarto.

The anſwer to *Mr. G.* mentioned to us by *A Conſtant Reader*, has, by ſome means, eſcaped us; though we have endeavoured to collect all that was written on that ſubject.

By a letter from *Mr. Wordſworth*, we are informed that an omiſſion of fifteen lines, in printing his Poem of *Michael*, in the *Lyrical Ballads*, will be ſupplied to the purchaſers, on applying to Meſſrs. Longman and Co. in Paternoſter-Row.

LITERARY INTELLIGENCE.

The Bookſellers of London are preparing for a new and improved edition of the *Engliſh Poets;* which will be accompanied with Biographical Accounts and Critical Obſervations, on the plan of Johnſon's Lives, by a gentleman eminently qualified for the taſk.

It is alſo in contemplation to reprint *Hooke's Roman Hiſtory*, with a ſupplementary account of the firſt Emperors.